Class 225.97 Q Book A75 V.2
General Theological Seminary Library
Chelsea Square, New York

Purchased from the fund bequeathed to the Seminary by
EUGENE AUGUSTUS HOFFMAN, D. D.
DEAN 1879-1902

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_C0-BPY-806

CONSTRUCTIVE BIBLE STUDIES

EDITED BY

ERNEST D. BURTON

THE STORY OF PAUL OF TARSUS

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS

Agents

THE BAKER & TAYLOR COMPANY
NEW YORK

THE CAMBRIDGE UNIVERSITY PRESS
LONDON AND EDINBURGH

THE STORY OF PAUL OF TARSUS

A MANUAL FOR TEACHERS

By

LOUISE WARREN ATKINSON

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS 1911

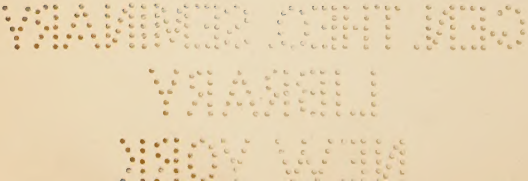
225.97.Q
A+S
v.2

55653

Copyright 1910 By
The University of Chicago Press

Published January 1910
Second Impression November 1911

Printed and Composed By
The University of Chicago Press
Chicago, Illinois, U.S.A.



TO THE TEACHERS
OF THE
SECOND CONGREGATIONAL BIBLE SCHOOL
OF ROCKFORD, ILLINOIS
WITHOUT WHOSE FAITHFULNESS AND CO-OPERATION
THE PRACTICAL WORKING-OUT OF THIS COURSE
WOULD NOT HAVE BEEN POSSIBLE

EDITOR'S PREFACE

By the issue of this, the seventeenth distinct course of study to appear in the "Constructive Bible Studies," the series becomes sufficiently complete to supply a suitable textbook for eleven of the twelve grades of the Sunday school, and numerous volumes for adult classes. Since very few schools yet present in any one year pupils in all of these grades in sufficient number to afford distinct classes, all grades of the Sunday school are practically provided for. The volume still needed to provide the pupils of high-school age with their full outfit of textbooks will appear soon.

The present seems an appropriate moment for a brief backward and forward view. When the first volume of the "Constructive Bible Studies" was published in 1900–1901, it was designed not to stand as an isolated volume, but to take its place in a full curriculum for the Sunday school. In the Introduction to the first volume of the Elementary Series, issued in 1904, and in some of the later volumes, such a curriculum for the Sunday school was tentatively outlined. In making this curriculum almost wholly biblical the editors were guided partly by their own judgment of the value of the biblical material for purposes of religious education, partly

by the state of Christian sentiment at that time. In the actual production of the books considerable use has been made in the kindergarten grade of outside stories, and in each of the volumes of *Child Religion in Song and Story* several stories from outside the Bible are used. But the wealth of biblical stories which are new to the pupil in Grades I to III and perfectly adapted to teach the lesson desired has made it seem best to use a large proportion of biblical stories in these volumes. In the fourth to the twelfth grades the textbooks are wholly biblical. The first volume is a general introduction to the Bible; then three volumes are devoted to the Heroes of Israel and the two great characters of the New Testament, Jesus and Paul; then after two volumes, one presenting a single book in the New Testament, and the other a single book in the Old Testament, the three great divisions of biblical literature, the Gospels, the Acts and Epistles, and the Old Testament History, are each treated from the point of view of more advanced historical study. In the volumes for adult classes both church history and sociology from the Christian point of view find a place.

In the past ten years the principle by which we have been guided from the beginning, namely, that the religious interest of the pupil is the supreme consideration in all planning of curricula and making of textbooks, has obtained clearer and wider recognition. There is today a very general consent to

the principle that whatever in any literature, science, art, or history can contribute to the religious development of the child may be legitimately drawn upon for Sunday-school instruction. When the question, what material within this wide realm will contribute in the greatest degree to such development, receives its just answer, the biblical history, literature, and life is likely still to occupy the larger part of the curriculum of the Sunday school. The unique value of the Scriptures of the Old and New Testament for purposes of religious instruction was never clearer than it is today. But on the other hand, it is clearer than it once was that every field of knowledge has its contribution to make, and since it is the world of today in which the boys and girls of today must live and apply the principles that the Bible so clearly and forcibly teaches, therefore they need in the process of their religious education to be brought into contact with this larger world and to gain some perception of its moral and religious significance. We judge it expedient, therefore, not only to introduce non-biblical material into courses chiefly biblical, as has been done, for instance, in the kindergarten, the course on *Child Religion in Song and Story*, and in Mr. Burgess' *Life of Christ*, but also as alternatives at least to biblical courses, to offer others, the material of which is largely non-biblical, but adapted to make a strong appeal to the pupil at a particular stage in his development. At no point

in the curriculum, we are persuaded, should material be used which cannot in some way be brought into relation to the experiences of the pupil. At no point will it be either necessary or wise to lose sight, or neglect to make use, of the great principles of life and conduct revealed in the Bible. Everything, whether it be history or literature, nature-study, missions, manual work, or the consideration of social and ethical questions, will on the one side have its relation to these principles and on the other require to be brought into direct relation to the life of the pupil.

It will probably be unnecessary hereafter to issue new textbooks in this series as rapidly as has been done in the last three years. Other volumes are, however, in active preparation, and for still others the best authors are being sought. Eventually there may be alternative volumes for almost every grade, so that the teacher who is seeking a textbook for a particular grade may choose the one which seems best suited to the individual characteristics of the class. It is the purpose of the editor and of the authors associated with him to keep themselves informed respecting whatever will contribute to a clearer definition of the purpose to be sought and the methods to be used in the great work of the religious and moral education of the young, and to see to it that the successive volumes of the series have the benefit of all real advance in religious education,

while conserving also that which is of value in the experience of the past.

The present volume needs no extended introduction. It embodies the results of classroom work with boys and girls of the seventh and eighth grades. It has been used at a still higher point in the curriculum but is tentatively placed in this series between Gates's *Life of Jesus* and Soares' *Heroes of Israel.* In many schools it may be considered wiser to use it after the *Heroes of Israel,* although its method is more in accord with that of the *Life of Jesus.*

The author brings to her task not only mature experience in the Sunday-school work but a good degree of familiarity with the world of Paul's day, and, what is equally valuable, sympathy with the boy Saul in his Tarsus home and with the living boys of today. To the one who examines the Table of Contents it may seem that too large a proportion of the course is devoted to the early years of the apostle's life, but it should be remembered that the pupils are yet too young to enter into sympathy with the struggles of Paul in his conflict with the views of the Jews of his day, or his attempts to combat the traditions of idolatry and ancient philosophy. To pupils of this age events, journeys, daring feats, and the external, even superficial, side of the life with which Paul was surrounded are of deepest interest. From such a study of the life of Paul as this book represents, the growing boy or girl should

gain a vivid sense of the reality of the boy and the man Paul; a correlation of the history of Paul and the early years of the Christian church with the study of the classics and Roman and Greek history upon which the pupils are about to enter in the day school; the inspiration which always comes from the sympathetic realization of a great human life devoted to the interests of a great cause; a new respect for the religion of Jesus which was the motive power of Paul's life; a new interest in the Christian Church of today which stands as the lineal descendant of the congregations of Paul's day. If these important results can be attained we can well afford to leave the more careful and detailed study of the doctrines of Paul for a later period.

It is hoped that the peculiar characteristics of this volume may commend it to teachers for use in the day schools as well as the Sunday school.

ERNEST D. BURTON

PREFACE

The life of Paul of Tarsus is peculiarly rich in incident. This fact makes it especially good material for study, for boys and girls of the "hero age."

Where in history can we find anything more dramatic? From his boyhood training in the city of Augustus' tutor, for whose sake it was made second to none in the empire in educational advantages, where however Paul was "taught according to the perfect manner of the law of the fathers;" through the thorough training of the rabbinical school in the midst of the glories of Herod's temple, we follow him in the "journeyings often," in perils by land and by sea, into which he was led by the wonderful experience on the Damascus road, and finally witness the fall of the curtain in the Imperial City amid the horrors of Nero's reign. Throughout, his life presents a swiftly moving series of pictures of the most absorbing interest. The world of Greek culture, of Roman imperialism, is set over against the widely differing life of the religious Hebrew race, and its greatest Figure whose matchless life has just closed. Nowhere is this most significant contrast focused as in the life of the great Apostle to the Gentiles, to whom, as to no other, God committed the task of interpreting the ideal life to the world.

This course is intended to follow Gates's *Life of Jesus*, and is planned for pupils of the eighth grade in the public schools, or any others of the same stage of development, intellectual and spiritual. It has been worked out through a practical test of four years in the school mentioned in the dedication, where classes are graduated each June from a four-years' Junior course, and on graduation presented with a copy of Robert Bird's fascinating volume, *Paul of Tarsus*.

In addition to the works of reference given on another page, upon which teachers should rely for facts, there are several historical novels descriptive of the times of Paul, which can be read with profit at this time. Chief among these are the series by Mrs. Kingsley including *Stephen, a Soldier of the Cross*, and *Paul, a Herald of the Cross*. Their great value lies in furnishing a background for the events of the story. But Mr. Bird's book will, more largely than any other, serve as a help to the course, and should be in the hands of every teacher. Grateful appreciation is extended to its English author, for furnishing ready to hand much of the material sought for this outline study, as well as to Professors Burton and Goodspeed and Miss Chamberlin, of the University of Chicago, for valuable editorial suggestions, by

LOUISE WARREN ATKINSON

AUGUST, 1909

CONTENTS

PAGE

PREFACE xv

GENERAL SUGGESTIONS xxi

BOOKS RECOMMENDED FOR REFERENCE xxxiii

PART I. THE BOYHOOD OF PAUL

INTRODUCTION 3

CHAPTER

I. PAUL'S NATIVE CITY, TARSUS 5

II. HIS JEWISH PARENTS 12

III. PAUL AT SCHOOL 17

IV. PAUL'S PASTIMES 23

V. THE ROMANS IN TARSUS 30

VI. SYNAGOGUE FESTIVALS 35

VII. PAUL LEARNING HIS TRADE 42

VIII. LEAVING BOYHOOD BEHIND 46

IX. REVIEW 51

PART II. PAUL'S STUDENT DAYS

INTRODUCTION 55

X. THE JOURNEY TO JERUSALEM 56

XI THE FIRST SIGHT OF THE HOLY CITY . . 60

XII. A DAY IN THE TEMPLE COURTS . . . 63

XIII. THE GREAT TEACHER GAMALIEL . . . 68

XIV. REVIEW 75

PART III. THE GREAT CHANGE IN PAUL'S LIFE

PAGE

INTRODUCTION 79

CHAPTER

XV. THE STORY OF STEPHEN 82

XVI. ON THE ROAD TO DAMASCUS 87

XVII. PREPARING FOR HIS WORK 93

XVIII. REVIEW 98

PART IV. PAUL'S JOURNEYS

INTRODUCTION 101

THE FIRST JOURNEY: GENERAL SURVEY 102

XIX. THE CALL TO SERVICE 105

XX. HEADQUARTERS AT ANTIOCH 108

XXI. A MISSION TO JERUSALEM 116

XXII. THROUGH A NEIGHBORING ISLAND . . . 118

XXIII. IN THE HEART OF ASIA MINOR . . . 122

THE SECOND JOURNEY: GENERAL SURVEY 128

XXIV. THE CONFERENCE AT JERUSALEM . . . 130

XXV. PAUL'S YOUNG FRIEND 134

XXVI. ENTERING A NEW CONTINENT 138

XXVII. VARIED FORTUNES IN NORTHERN CITIES . 144

XXVIII. TWO GREAT CENTERS OF GREEK LIFE . 146

XXIX. REVIEW OF THE FIRST AND SECOND JOURNEYS 154

THE THIRD JOURNEY: GENERAL SURVEY 156

XXX. ONE OF PAUL'S LETTERS 158

XXXI. OLD FRIENDS AND A NEW CITY . . . 163

XXXII. SOME FAREWELL VISITS 169

PAGE

THE LAST JOURNEYS: GENERAL SURVEY 175

CHAPTER

XXXIII. A FINAL VISIT TO JERUSALEM 177

XXXIV. A PRISONER IN CAESAREA 180

XXXV. THE LONG VOYAGE TO ROME 184

XXXVI. PAUL IMPRISONED IN CAESAR'S CITY . . 187

XXXVII. SOME OF PAUL'S LAST MESSAGES . . . 191

XXXVIII. FINAL REVIEW 194

GENERAL SUGGESTIONS

I. PLAN OF THE COURSE

Modern child-study is teaching us the value of a simultaneous appeal to "head, hand, and heart." It is the purpose of these lessons to make such an appeal. Undue emphasis placed on any one of these will, of course, bring less than the highest measure of success. But if the manual part of the work is made use of, to focus the mind of the pupil on the subject at hand, and throughout, the atmosphere of reverent search for light on the scripture narrative is aided by knowledge of the times studied, and above all, if the personality of the teacher is such as to attract and illuminate the message, the year must be a profitable one.

The work is intended to be done at tables. Four or five has been found to be the ideal number of pupils to work under the direction of one teacher. The amount of material is planned for a ten-months' study. About two pages can usually be filled in a half-hour's session, sometimes more and sometimes less, according to the amount of work required. The ground should be carefully apportioned by the department superintendent, in accordance with the time to be spent. Written lessons may be introduced more frequently, at the discretion of the teacher.

Thorough work is the main thing to be desired. The Scriptures, of all subjects, are certainly deserving of our best efforts.

It will be noticed that the leading word is omitted in each sentence. It is plainly seen that a knowledge of the facts is necessary before the work can be attempted. And so short is the period allotted for study in the most generous of our schools, that *these facts must be in mind before the pupil presents himself at the study-hour*, to begin the work in his book. Many of the words omitted will be seen to be adjectives. The reason for this is evident, when we stop to consider that so often it is the adjective which lends color to the sentence, and he who is skilful in the use of adjectives, is a good story-teller.

One boy seemed to appreciate the underlying purpose of correlation in the course, when he remarked, "Why, we get a lesson in geography and English and spelling, besides the story!" He might have added art and philosophy, in their elements.

The narrative form has been used, as that most natural to the "hero age," the number of questions and answers interspersed being comparatively few.

Directions for Home Study have been provided, that the pupil may prepare for each chapter at home. It is intended to furnish him with the greater part of the necessary material. Certain points it has seemed best to leave to be presented by teacher or superintendent in a short talk, as a stimulant to interest.

It has been found best, in most cases, to do the writing under the supervision of the teacher. The pictures may be put in outside the class, if the time is otherwise taken. The books are usually left at the school, each teacher having a locker, or other suitable place, for the materials for her class. This adds an incentive for finishing the books, that they may be taken home when completed. The signing may be left until the book is done, and the pupil's name put in by the superintendent or teacher, after the work has been inspected and approved.

As working material, each pupil should have a pen or indelible pencil of his own. For these, and the paste, black and red ink or pencils, pen-wipers, etc., a large box is necessary for each class.

In cases of absence or falling behind the rest, in any particular case, the teacher will be wise in meeting such pupil by an outside appointment during the week, as the class cannot be kept back for any one or two. Furthermore, the delinquent will soon be found to have lost interest. The ideas of regularity and working together will be found not the least of the moral values of this method of work. The book belongs to the pupil, only *when he has earned it.* No incomplete books should be given out.

Each lesson will be seen to be grouped about one CENTRAL THOUGHT. This arrangement serves to bring the subject-matter to a focus, so as to leave a definite picture rather than a hazy mass of details—a

center about which to group the various statements or events.

A *conference of the teachers*, at least once each month, is quite essential. These chapters are the résumé of suggestions presented and discussed at teachers' meetings and worked out in the regular sessions of the school. An evening spent in discussion of various works on psychology and child-study will be found very profitable at convenient intervals.

II. METHOD OF CONDUCTING THE CLASS

This course may be used for a class of three or four, or an entire Junior Department. Methods will vary, of course, to suit conditions. In a school where the department includes several classes, it may be profitable to devote the first ten minutes of the session to a general exercise, for presenting material for the day, or in illustrating the Central Thought of the lesson.

For example, in the section where Paul becomes a "son of the Law," illustrate by binding the phylacteries upon a member of the class, the teacher explaining the ceremony in her own way, or reading from Bird, pp. 47, 48. This object-lesson will leave a mental picture which is quite sure to remain. Or in the description of the temple and its service, a very vivid picture will be found in Bird, pp. 66–69 and 73–77. Here a model of the temple would be very helpful. Such a model can be obtained from

the New York Sunday School Commission for $5.75. If this is not among your resources, draw a plan on a good-sized blackboard, to be kept constantly in view until reproduced by the pupil in the place prepared for it in the Review of Parts I and II.

Often it may be desirable to assign topics to various members of the department, for a five-minute report to the rest. The design of the course is to have the pupil do as much of the work as possible. The teacher should, of course, assist the pupil in the finding of the material and in its preparation. She can in this way help the pupil to become familiar with the use of a Bible Dictionary and other works of reference, which may profitably be furnished by the school. It will also help the teacher to a closer acquaintance with the pupil, and often enlist the co-operation of parents, which is to be sought in every way possible.

It will give a pleasing variety occasionally to ask the pastor or someone in the community who has traveled extensively, to occupy this time in talking of his first view of Jerusalem, Athens of Yesterday and Today, Antioch, or Rome; or a Jew may be asked to tell of Jewish customs. Care should always be taken to have all such talks short and crisp.

To the teacher of each class is left the greater and the most important part of the work. Great tact is required to direct the minds of this final stage of the

boy and girl life. Queries foreshadowing the period of doubt and question, just beyond, will begin to appear. These must be fairly met. Yet the teacher must guard against allowing the discussion to go too far beyond the subject in hand. No rules can be set down for the teacher. The thought may be offered, however, that the best teacher is the one who succeeds in *drawing out the pupil's own thought*, and assists in the expression of the pupil's individual opinion, in his own words.

III. MAP-WORK

The colored map, provided with the course, will enable teacher and pupil to locate all places mentioned in the story. The outline map is for the tracing of the journeys of the great traveler.

The making of pulp maps by the pupils will be found an interesting and instructive piece of supplemental work. Unless more than the usual weekly half-hour is devoted to the course, it will be necessary to do this work at a separate appointment during the week.

An outline for the tracing of a map 16×22 inches, with principal elevations marked, is provided with the course. This outline may be copied on tissue paper, as many times as necessary for tracing purposes. One tissue-paper copy will wear for tracing five or six maps. If the salt-and-flour combination is to

be used instead of pulp (two parts salt to one of flour mixed with water and a bit of gum arabic), the maps may be traced, by means of carbon paper, directly upon gray cardboards cut for the purpose. If pulp is used, the outline is traced on white oilcloth, cut to the proper size, or wood frames, as suggested by the New York Sunday School Commission, of whom both pulp and map-boards may be obtained. The pulp may be made easily from pieces of newspaper torn fine, soaked in warm water over night, and rubbed smooth. When dry, this map is transferred to the cardboard, and in each case paint or dyes are used to color the fertile sections green, the elevations rock-color, and the water blue.

IV. PICTURES

The pictures should be kept in sight during the discussion of that part of the story which they serve to illustrate. A careful analysis of them will add to the interest, and in many cases will serve as a good introduction to some of the masters, as in the case of Raphael.

In pasting the pictures into the books, the best way is to apply only two or three small patches or a narrow strip of paste near the top of the picture, as is done in mounting the best photographs. This will prevent wrinkling or blotches, allowing the picture to hang loose from the top.

V. THE ORIENTAL MUSEUM

An oriental museum will be a great asset for any school. A case provided for its care may gradually be filled by gifts to the school, or purchases, or best of all, *models made by the pupils themselves*, such as a tent like the ones Paul used to make. Unleavened bread, phylacteries, the prayer-shawl or tallith, such as Paul wore to the synagogue, the mezuzah or little metal case containing words from the Law, placed at the entrance to a Jewish house, and a figure of Diana of the Ephesians are other articles suggested.

VI. HOME-WORK

Too great emphasis cannot be laid upon the home-work. As explained above, there is not time for the preparation of the subject during the short period of the class half-hour. The teacher should therefore be very watchful of the amount of work being done outside, and encourage the pupils to talk over the various subjects under consideration with other members of the family, and bring in any point of interest bearing on the lesson, which they may have gathered from stories of travel or other means during the week. It will be surprising how much these young minds will absorb from their day-school work and the wealth of educational entertainments of the present day.

The memorizing of indicated passages is always to be done at home. The teacher will be wise to re-

quire that all such passages be memorized before they are written in the books. All memory work is to be written in red, to distinguish it at a glance.

VII. THE TEACHER'S PART

A great deal of the success of this and similar courses will depend upon the teacher, as has already been indicated. The teacher's preparation may be said to be twofold. He, or more often she, must have (1) a knowledge of the subject; (2) a knowledge of the pupil.

1. The chapters following are aimed to furnish the essential facts necessary to teaching the story of Paul's life, with suggestions found helpful in the conduct of the course, by the writer. References are also pointed out for further study, which may be continued indefinitely, as time shall allow, and interest direct. It is scarcely necessary to remark that with boys and girls of this, which is generally considered the most difficult of all ages to appeal to, *the teacher must be thoroughly prepared.* Unless you can spend the time, and have a consuming interest, do not attempt it. You must always be ready. On the other hand, do not let these emphatic words of unsought advice deter any because of inexperience. If only timid, try it, and you may be surprised at your abilities. You will find, at least, that you have learned much. You will perhaps be the one who has profited most from the course.

2. These opening days of "the children's century" afford many books of value along the line of child-psychology. There will be more to follow, until doubtless the subject of education in religion and morals shall become an integral part of our national educational system. But this is still some distance ahead of us, and meantime this most important work is to be left in the hands of the Sunday-school teacher, as supplementing that of the home, the supplement being the principal part in far too many cases. Hence, again, the Sunday-school teacher *must know the child*, by which we mean, each individual child committed to her care.

The teacher of boys and girls should especially bear in mind several things:

a) The boy and girl *do not find it easy to concentrate.* It is nature's way, that at this age the mind should wander. Much patience is required, indeed an almost infinite amount. There must be great resourcefulness also, to attract attention, and bring the thought of the class back, without their knowledge, when it gets off on too much of a tangent.

b) It is *the interest of the pupil* you are seeking to enlist. Aim for the "point of contact" with his or her life. But do not be surprised or dismayed, if the pupil's interest sometimes lags. Life at this stage is a series of varying moods. We cannot expect "high-water" all the time.

c) Do not attempt much moralizing; one is in-

clined to say, Do not attempt *any*. The boy or girl who hears the story of George Washington or Joan of Arc, is bound to see the point of it and to take for himself or herself whatever food can be assimilated. It is the part of the teacher to put the events and their setting as vividly as possible before the child-mind, leaving the story to do its own work.

BOOKS RECOMMENDED FOR REFERENCE

ON CHILD-PSYCHOLOGY

COE. *Education in Religion and Morals.* (Revell; 1904.)

PEASE. *Outline of a Bible-School Curriculum.* (The University of Chicago Press.)

KOONS. *The Child's Religious Life.*

LAMOREAUX. *The Unfolding Life.* (Religious Publishing Co.; 75 cents.)

ON THE LIFE OF PAUL

ERNEST D. BURTON. *Handbook of the Life of the Apostle Paul.* (American Institute of Sacred Literature; paper, 50 cents.)

CONYBEARE AND HOWSON. *The Life and Epistles of St. Paul.* (Scribner; $1.50.)

STALKER. *Life of St. Paul.* (Revell; 60 cents.)

FARRAR. *Life and Work of St. Paul.* (Dutton and Co.; $2.00.)

RAMSAY. *St. Paul the Traveller and Roman Citizen.* (Putnam; $3.00.)

SABATIER. *The Apostle Paul.* (Pott & Co.; $2.00.)

BACON, BENJ. W. *The Story of St. Paul.*

ABBOTT, LYMAN. *Life and Letters of Paul.* (Houghton, Mifflin & Co.; $1.50.)

ROBERT BIRD. *Paul of Tarsus.* (Scribner; $1.75.)

ON THE TIMES OF PAUL

GILBERT. *Christianity in the Apostolic Age.* (The University of Chicago Press; $1.00.)

FARRAR. *Early Days of Christianity.* (Funk & Wagnalls; 75 cents.)

BARTLETT. *The Apostolic Age.* (Scribner; $1.50.)
RAMSAY. *The Cities of St. Paul.* (Putnam; $3.00.) *The Church in the Roman Empire.* (Putnam; $3.00.)
WRIGHT, WM. B. *Cities of Paul.* (Houghton, Mifflin & Co.; $1.10.)
HASTINGS *or* STANDARD. *Bible Dictionary.*
SMITH *or* RICH. *Dictionary of Greek and Roman Antiquities.*
WALLACE. *Ben Hur.*
SIENKIEWICZ. *Quo Vadis.*

ON JEWISH LIFE AND CUSTOMS

The Jewish Encyclopedia. (Funk & Wagnalls. 12 volumes.)
ROSENAU. *Jewish Ceremonial Institutions and Customs.* (The Lord Baltimore Press, 1903.)

PART I
THE BOYHOOD OF PAUL

INTRODUCTION

As we look over the life of Paul of Tarsus, it will be noted that, rather strangely, it naturally divides itself into four parts of approximately fifteen years each. This gives us an excellent basis for the division of the material of the course.

Part I tells of the boyhood of Paul, which was probably spent at Tarsus. All we know of these boyhood days of the great missionary is given us in the verse to be learned and written in red underneath the picture (Acts 21:39, omitting the last clause), and a few other verses telling that he was brought up as a Jew, and the strictest sort of a Jew, a Pharisee. In the following chapters, we shall try to discover just what it means to be brought up as a Jewish boy, in the orthodox manner.

The picture of Paul to be pasted upon this page (see directions on p. xxvii of "General Suggestions") is the work of Raphael, one of the few who has attempted a picture of Paul. This is one of the figures in the "St. Cecilia," of the Bologna gallery. A copy of the complete canvas (Brown 625, Perry 343) might be shown the class at this introductory lesson, and the figure of Paul pointed out at the bottom. In the words of Robert Bird, "No artist has ever made of Paul a great picture. His outline

is difficult to draw; and yet his travels and writings are half the New Testament. No one has left his stamp more deeply upon Christianity, or spread it farther."

Something may be told of Raphael (when and where he lived), showing that he never saw Paul, who died over 1,400 years before the birth of Raphael. Hence this picture is purely from the imagination of the artist. Each pupil has just as much right to his own idea of how Paul looked as Raphael had. Bear this in mind throughout the course, and see if the artist's conception of Paul satisfies the class. This will be a good way to bring out the pupil's own ideas, and stimulate thought on his part.

An excellent opportunity for a word on "patriotism," is offered by this verse. Do not miss it. Can you speak of your native town as Paul did of Tarsus, as "no mean city"? We shall find out something about Tarsus in the chapter following.

CHAPTER I

PAUL'S NATIVE CITY, TARSUS

References for study—

Acts 21:39.

Bible Dictionary, Article on "Tarsus."

BIRD. *Paul of Tarsus*, pp. 1–5.

RAMSAY. *Cities of St. Paul*, Part II.

WRIGHT. *Cities of Paul*, chap. i.

Missionary Herald, published by A. B. C. F. M. (various reports on "St. Paul's Institute," for the Tarsus of today).

Illustrative material.—The picture furnished with this chapter is a view of modern Tarsus, taken from a photograph procured by the directors of St. Paul's Institute. The view given is the middle section of the panorama of the town. It is taken from the south from a high mound covering the ruins of the old Roman castle where the proconsul Cicero held his court and where Mark Antony feasted with Cleopatra. In the background is the snow-covered highest range of the Taurus, 10,000 feet above the sea. The parallel ranges are admirably shown as they gradually break down into the foothills that join the great plain of Cilicia on the north. If we were on the spot looking directly to the north, we could distinctly see the famous pass, the Cilician Gates.

This section represents the most thickly populated part of the town. The clock tower has been recently built and the minarets are doubtless modern. The low domes belong to Turkish baths. While the actual buildings which we see here are undoubtedly modern, the city is built right on top of the ancient one. There are remains of walls, aqueducts, and gates. Many of the houses seen in the picture are built of squared stones dug from the ruins underground.

There are many points of interest in the city not shown in the picture. For instance, the large Armenian church which stands to the right on the site of the most ancient Christian church of Tarsus, in which Diodorus preached and wrote his book. Beyond the church flows the Cydnus and about one mile to the north are the falls of Cydnus where Alexander took his almost fatal bath. Here also is one of the most interesting ruins in the east, the famous tomb of Sardanapalus.

To the left we should find a large building called Marguerite Shepard Hall, in which St. Paul's Institute does its work. In the ground belonging to the Institute, twenty-five feet below the surface, is a room in perfect preservation seeming to have belonged to a house of Paul's day.

The Institute enrols 150 native Christian students annually and is preparing men to be ministers, teachers, and physicians for the needy people.

The central thought of this first chapter is, that Paul was a city boy.

Jesus was brought up amid the simplicities of village life, and the quiet companionship of hills, brooks, woods, clouds, winds, and stars of heaven, the beasts of the field, the birds of the air, the glittering array of flowers and brilliant grass so quickly spread, so soon withering. He had also that dearer companionship, so distinctively a feature of a village—the daily intercourse, in house and street, field, garden, and work-shop, between children and grown-up people. These sweet influences marked with bright, strong touches, the brief period of his public life. "You must become as little children," Jesus said. "Put away childish things; be men," said Paul.

If the influence of his early surroundings left such prints upon Jesus, we may expect to find the impressions of Paul's early years even more deeply stamped. He was a town boy. The spreading flower, the tinted cloud, the purple hill, the bird in flight, had no special word for him. Soldiers arming and disarming, the sign of force; trained athletes running, wrestling, boxing with mailed fists, the sign of skill; idols of wood and stone, the sign of darkness, early impressed him, and held sway to the end. Life was a fight, in which strength, skill, caution, expediency—the pen as well as the tongue—were to be used.[1]

What sort of a city this was, we are interested to know. There seem to be two facts to be noted:

1. It was a center of trade and shipping.

2. It was a university town.

Suggestions to the teacher.—A map is the most essential aid to the teacher, in this lesson. An

[1] Bird, *Paul of Tarsus*, pp. 509, 510.

excellent way of beginning the course is to have each pupil make a relief-map of Paul's journeys, according to directions given in "General Suggestions," sec. iii. This, however, should be done outside the school session, as there will not be sufficient time at the regular half-hour on Sunday. This will serve as a good reason for getting the class together, for a week-day gathering, at the beginning of the course. The map-work should be entirely optional, if it is attempted.

In making or studying the map (see colored map), begin at Tarsus, at the northeast corner of the Mediterranean Sea, in the maritime plain, twelve miles from the mouth of the river Cydnus. Trace the course of the river, from the Taurus Mountains, which rise some twenty miles back from the coast. The province of Cilicia, of which Tarsus was the capital, was divided by the Romans into two parts, which they called Rough and Smooth Cilicia. The province altogether was about the size of the state of New Jersey. The mountains are bold and rugged, impassable except in a single place, which we shall notice later on.

Show that this little river, the Cydnus, was navigable in the days of Paul, making Tarsus the port of Cilicia, and attracting ships from all parts of the then-known world. What the cargoes of these ships were, we shall see by and by.

Aim to present a vivid picture of the flourishing

little city of Tarsus, as it was in Paul's day. Besides its shipping and commercial activity, Tarsus was a center of Greek learning, ranking with Athens and Alexandria. The university at Tarsus had produced some great men before Paul was born. One of these, Athenodorus, the tutor of Caesar Augustus, was largely responsible for its exalted position in the educational world. It is said that he asked as a special favor that it be made second to none in the empire in this regard.

But Paul was probably not a university student, though he lived in this center of culture. Draw the attention of the class to some modern city, like Chicago, which has its university, its parks, and palatial homes of merchant princes; and also its crowded districts, where most of the foreigners live. The Jewish section of such a city, we sometimes speak of as the ghetto. It was probably in a part of Tarsus corresponding to the modern ghetto that Paul grew up, for his parents were Jews.

We have no picture of Tarsus as it was in the time of Paul. But we have a photograph of the city as it is today. Ask the class to what empire it now belongs. Does that empire stand for progress? Thus we see that the Tarsus of today has lost its former glory. It has even lost its river, its course having become choked with sand.

The interesting thing about the Tarsus of today is its American school, very fittingly called St.

Paul's Institute, for the training of the boys of Tarsus and vicinity. If there are girls among your pupils, tell them that at Adana, only 30 miles from Tarsus, there is a similar school for girls, called Adana Seminary. Both these schools are under the management of the Congregational Board, Asia Minor having been assigned to them through the inter-denominational distribution of missionary territory. This is an excellent opportunity for a glimpse of what Christian missions are doing in foreign lands, and will serve as well to bind together the present, with the days of the past centuries. Attention has been recently called to Tarsus and Adana, as the center of the Turkish riots of 1909.

The questions now naturally arise—How long is it since Paul lived? How many years has it taken to produce this great change in the little city of Tarsus? A whole lesson might be given to this alone, and the resourceful teacher might find an abundance of material upon the varying fortunes of Tarsus. She must remember, however, that the historical sense is not yet developed in the mind of the boy and the girl. It is the story of Paul they are looking for. So let her impress upon the class that Paul lived at about the same time as Jesus. He was born, as nearly as we can learn, from four to seven years later; probably about 3 A. D. Throughout the early life of Paul it will be interesting to follow the parallelism of his life with that of Jesus.

Paul, then, was a city boy. Tarsus was an important city of the Roman province of Cilicia, in Paul's time. It was a commercial center and a center of learning. Compare ancient and modern Tarsus, and its educational institutions, of Paul's time and of today. But remember that Paul's education was very different from that offered by either.

CHAPTER II

HIS JEWISH PARENTS

References for study—

Acts 22:28; 23:6; Phil. 3:5; II Cor. 11:22.

BURTON AND MATHEWS. *Life of Christ*, p. 35, "Jewish Family Life."

ROSENAU. *Jewish Ceremonial Institutions and Customs*, chaps. vi–viii.

BIRD. *Paul of Tarsus*, pp. 5–12.

Illustrative material.—Anything illustrative of Jewish home life or customs will be helpful with this lesson. Get if you can, for the oriental museum, a little "mezuzah," the small metal box or case containing verses from the Law, which is fastened upon the door-post of every orthodox Jewish home. Also ask some Jewish friend to give you a piece of unleavened bread, or, if near a city, you can purchase some at a Jewish shop.

The central thought of the lesson is the Jewish home. That Paul grew up in a Jewish home we know from his own words, and he tells us, as he does everything, in no uncertain manner. From the letters that he wrote to the people of Philippi and Corinth, we learn to which of the tribes and to which of the sects, he belonged, and also that he was proud of his lineage. The fourth reference is to be memorized.

Suggestions to the teacher.—Try to show the class what it means to grow up in a Jewish home. Draw attention to any Jewish family you may know of, and if it is an orthodox home, you will find substantially the same conditions that surrounded Paul in his boyhood, for the Jews pride themselves on living, to this day, according to the Mosaic Law, which is most rigid in its requirements. And in addition to the commandments of Moses, there has grown up a body of traditions, or rules, gotten together by the rabbis, to which all must conform.

The first event in the life of a Jewish boy would be the ceremony of circumcision, corresponding roughly to the modern custom of christening—a dedicating of the child to God by the parents. Paul, like all other Jewish lads, was circumcised on "the eighth day," he tells us. On this occasion he was given his name.

He next tells us the tribe from which he came. Here is an opportunity for an Old Testament review. Question the class as to this youngest of Jacob's twelve sons. Also review the story of the first king of Israel, the most illustrious member of this tribe, as given in I Sam., chap. 9, and the following chapters. It was most natural that the boy should be named for him. There were doubtless many of this name among the children of the tribe. These were important among the stories of the heroes of Old Testament days that Paul's

mother would tell him. His Roman name by which he came to be called in later life, has been variously explained. We know that it is like the Latin word meaning "little."

The Jewish mother has much to do in the training-up of the child "in the way he should go." The Wise Man said of her,

> She openeth her mouth with wisdom;
> She looketh well to the ways of her household;
> Her children rise up and call her blessed.

She would be his constant companion during the first years of his life. He would go with her to the synagogue, on the Sabbath and on feast-days, for his place would be with the women, behind the screen, until he became a "son of the Law."

One of the first things that Paul would notice would be the bright metal box, fastened up at the side of the door at the entrance to the house. This was called the mezuzah. Show one to the class, or describe it as vividly as possible. It is a small metal box; the one before me measures only between two and three inches in length. There is a little opening on top, with a cover which falls down over it. Through this opening can be seen a Hebrew character which stands for JEHOVAH, the Hebrew name for God. The upper surface we may slide upward in the groove, and get at the parchment within. On this we find written the verses in Deuteronomy, chap. 6, beginning with vs. 4:

Hear O Israel: Jehovah our God is one Jehovah:
And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

The Law goes on to say of these words "thou shalt write them upon the posts of thy house, and on thy gates," and this command the Jews have carried out literally. Paul's mother would try to tell him what these words meant, as she taught him the Psalms and told him the stories of his people, on the way to the synagogue, or as they sat on the house-top in the evening hours. And she would describe to him the temple at Jerusalem, the most glorious sight in the world, and always have him kneel with his face toward the Holy City, when he said his prayers.

Paul goes on to say in the letter, that he was a Pharisee. This is a word which Jesus used frequently. Explain to the class that the Pharisees were those who were the most strict in their adherence to the Law and the great body of traditions, to keep which would take one's whole time, so that he could do nothing else. They therefore thought themselves better than others. Yet they were more severely rebuked than any others at the hands of Jesus. Even the poor publican was more worthy in his eyes. But Jesus had not yet spoken these words.

Paul had evidently been set apart, as was the little Samuel, for the service of God. So the thought that he was to be a rabbi would enter into his train-

ing from the very beginning. Ask the class for the story of Samuel, by way of review.

Paul's home life, then, was that of the strictest sect of the Jewish people. He was brought up in the true manner of the seed of Abraham, and consecrated to the service of God, being in all probability trained from his earliest years to be a rabbi some day. Notice the reiteration of this fact in the "memory verse," II Cor. 11:22.

CHAPTER III

PAUL AT SCHOOL

References for study—

Deut. 6:4–9.

EDERSHEIM. *In the Days of Jesus*, chaps. vii, viii.

BURTON AND MATHEWS. *Life of Christ*, p. 45.

BIRD. *Paul of Tarsus*, pp. 13–20.

Illustrative material.—The picture supplied with this chapter is that of an oriental school.

Central thought.—Though the school that Paul is supposed to have attended, will be found in many ways inferior, when contrasted with our modern school system, still there is one point very much in its favor. The comparison of the two methods of education will be the central idea of this chapter. It should be one of great interest, as the question of education, especially along moral and religious lines, is becoming more and more absorbing.

Suggestions to the teacher.—The first step is to place the oriental school scene before the pupil. The oriental method is much the same, be it Jewish or Mohammedan. Point out the lack of equipment. Not even seats are furnished. The pupils sit cross-legged on the floor, in a semicircle before the master with the bright-colored kerchief coiled about his head.

There is an entire lack of books and pictures. Sand is sometimes used for writing, as in the case of Jesus' writing upon the sand. Mr. Bird says blocks of wood were often used, and the characters made upon them with chalk. There is no music, or drawing, and nothing of manual work in these schools. The lessons are learned by heart, and often repeated aloud, after the Chinese fashion.

And what are these lessons? Their mathematics is most elementary, and geography is never thought of, while foreign science and literature are absolutely prohibited. It is true, every boy should know in which direction to kneel, to have his face toward Jerusalem. But it is the history and religious requirements of the Jewish people upon which these boys spend all their youthful years, from the age of six, when they begin school life as we are told by the "memory verses," 6 and 7. In the words of Edersheim, "In the days of Christ the pious Jew had no other knowledge, neither sought nor cared for any other, than that of the law of God" (*In the Days of Jesus*, p. 124). The Law is written upon a great roll, from which it is read off to the class, and must be committed to memory. The Law, Paul would learn in the Hebrew, which was looked upon as a sacred language. Some of the other books were in Greek, the language of every day. Thus Paul had two languages to learn.

The school was of course connected with the

synagogue, often a small dark room at one corner of it.

But there is one respect in which the education of a Jewish boy was superior to our own system. His lessons dealt directly with his daily life. There is no gulf between the secular and the religious, among the Jews. Their religion is their life. Would that we too might say the same! Life was a unity for Paul. And may we not say that "religion is the art of living"?

In connection with the history of his people, he would learn about the various feasts of the Jewish year, of which we shall have more to say later on. In this chapter mention is made of the Passover with its unleavened bread, and the Feast of Lights, which comes in December and lasts a week, on the first night a candle being lighted for each member of the family, and an extra one added each evening of the feast, till at the end the house is a blaze of light. This festival is in honor of the reopening of the temple, after it had been closed for three years, more than one hundred and fifty years before Paul's time.

There was some effort at gradation in the study. The books of the Pentateuch came first. Be sure that the pupils understand the meaning of this word. Explain to them that there was no Bible, such as we have, in the days of Paul and Jesus. The New Testament had not, of course, been

written. The Old Testament contained the history of their nation and the religious requirements which were prescribed for them. This was divided into three different parts, which are different from our division of the Old Testament. The Law was the first of these, and was to be mastered by the boy before he could become a "Bar Mizwah" or a "son of the Law"—which was usually in his thirteenth year. Leviticus would be taught him before Genesis, though the story of the latter was doubtless already familiar to him. Indeed, Josephus tells us that from their earliest consciousness "they had learned the laws so as to have them, as it were, engraven upon the soul."

Though it was called the Five Books, or Book of the Law, it was really a large scroll, looking much like a roll of yellow wall-paper, for it was written on parchment or Egyptian papyrus and rolled upon two sticks, as we see in the picture that goes with chap. vi, where we shall consider its place in the synagogue worship, and see where it was kept. Some of the pupils may enjoy making a model of the scroll for the oriental museum.

There were other rolls also, to which he could then go on after he had learned the story of the patriarchs, the "ancient shepherds and fathers of the Jewish people," and of the great leader, Moses, who brought them forth from the Egyptian bondage. The Book of the Prophets, according to the Jewish

division, told of the conquering of Canaan, of kings and armies and battles, and dreadful enemies that had to be met and overcome, and how victory could only be won through the presence of God, which was symbolized by the Ark which Moses had commanded them to build, in connection with the directions he had received for the Tabernacle.

The Writings contained fewer stories, but many psalms and wise sayings which were next to be learned, and also told of the return from the captivity, and the rebuilding of the house of God in Jerusalem. Finally came the Traditions—which were hardest of all, because they were not written down, but had to be learned from some great rabbi and interpreted by him.

These were called the Oral Traditions, consisting of endless sayings, explanations of the Bible, and of the six hundred and thirteen commandments which the rabbis said were in the first five books. These Traditions had been heaped up by the great rabbis of past times, who had spent their lives in committing them to memory, and teaching them to their students, and adding more if they were able.[1]

In the platform of the National Education Association adopted in July, 1908, a very significant clause is found:

We earnestly recommend to boards of education, principals, and teachers, the continuous training of pupils in morals and in business and professional ethics, to the end that the coming generation of men of affairs may have a well-developed abhorrence of unfair dealing and discrimination.

[1] Bird, *op. cit.*, pp. 35, 36.

Is not this a recognition of the great lack in our educational system—a lack of just that which was the strength of the Jewish system?

With this thought in mind, the teacher may show to the pupils, in her own way, how the training of the Jewish child, in his school work, as well as at the synagogue service and in the home, was all intended to make him know and obey the Law of Moses, as his rule of life, and to feel that God was specially interested in the Jewish race as his chosen people.

CHAPTER IV

PAUL'S PASTIMES

References for study—

From Paul's Letters: I Cor. 9:24; I Tim. 6:12; II Tim. 2:5; 4:7, 8.

Encyclopedia Britannica, article "Gymnasium."

SMITH. *Dictionary of Greek and Roman Antiquities;* articles "Gymnasium," "Stadium," "Amphitheatrum."

BIRD. *Paul of Tarsus*, pp. 21–24, 33, 34, 45–47.

WALLACE. *Ben Hur*, especially Book V, chaps. xii, xiii, xiv.

SMITH. *Bible Dictionary*, article "Games."

Illustrative material.—The picture with this lesson is of the beautiful Greek sculpture, the "Discobolus," of Myron. An ancient copy of it may be seen today in the great gallery of marbles at the Vatican palace in Rome. Notice the splendid figure of this Greek youth, the well-developed muscle and the graceful lines of his position, with arm upraised to throw the heavy metal plate called the discus. This was one of the favorite Greek games.

Brown 236 shows a "Race of Roman Chariots," by Checa.

The Souvenir Album gotten out by the Klaw & Erlanger management of "Ben Hur" will be useful in this connection, as well as in other lessons of the course. Perhaps some of the class have seen the

play. This will afford material for discussion, and help to make the life of Paul's day real.

The central thought of this chapter is the influence upon Paul's life, of the surroundings of his boyhood days in Tarsus. In his letters we find numerous allusions to the contests of various sorts, which were so important a part of the life of the Greeks and Romans. The Scripture references selected are figures of this sort, taken from the letters of Paul and the letter to the Hebrews.

Know ye not that they that run in a race, run all, but one receiveth the prize? So run, that ye may obtain.

And if a man also strive for mastery, yet is he not crowned, except he strive lawfully.

I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Therefore, seeing we are compassed about with so great a cloud of witnesses, let us also lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

In the last two verses, the second of which we have chosen for memorizing, notice the picture of the amphitheater, with its tiers of spectators, likened to a "cloud" of witnesses, looking on at the contest. The author of Hebrews used the same figure which Paul has employed elsewhere, and had been present at some of the spectacles such as were taking place

constantly at Tarsus, while Paul lived there. These scenes at the amphitheater seem to have made a strong impression upon Paul, and often gave him the text for his life-message.

Suggestions to the teacher.—Someone has said, "You may judge a man by his recreation." The subject of "play" is coming to attract a great deal of attention, as it is recognized as a very important element in every life. A National Play Conference is held yearly in the United States. We shall therefore be interested to find what recreation the city of Tarsus afforded to Paul.

As a center of Greek culture, it would of course offer special advantages for physical development.

Gymnastics were thought by the ancients a matter of such importance that this part of education alone occupied as much time and attention as all the others put together; and while the latter necessarily ceased at a certain period of life, gymnastics continued to be cultivated by persons of all ages, though those of an advanced age naturally took lighter and less fatiguing exercises than boys and youths.

There was probably no Greek town of any importance, which did not possess its gymnasium.

The stadium sometimes formed a part of the buildings of the gymnasium. It was originally intended for the foot-races, but the other contests which were added to the games from time to time were also exhibited in the stadium.[1]

In Tarsus the gymnasium was upon the east side of the city near the river, a building of great size and

[1] Smith, *Dictionary of Greek and Roman Antiquities*, pp. 529, 530, 1055.

splendor, in whose porches and gardens the wise men walked and talked with groups of earnest pupils.

Point out the direct contrast between this sort of training, and that which Paul's father would choose for his son. Though not allowed to go to the gymnasium, Paul could not help knowing some of the Greek boys and at least hearing of the contests which were constantly occurring at the racecourse, gymnasium, and stadium.

The Greeks and the Romans were so fond of running that a youth who gained one of their great races had a statue put up to him, and was as much praised as if he had done a great and good thing.

There were hot and cold baths, where all boys were taught to swim and to love bathing; and after each bath they were well rubbed with olive oil to make them supple, for they wore no clothing when at their games.

And when his father took Paul to see the boys at play, he would tell his little son that these supple, laughing fellows might make strong soldiers or fast runners, but the boy who studied the law of Moses, and excelled in learning and goodness, would grow up a better man.[1]

Note the revival of the Greek spirit in the athletics of the present day, and the "Olympic games" between athletes of different nations, with the last gathering held at London, at which so many of the trophies were carried off by Americans. Thus we would learn from both the Greeks and the Jews.

[1] Bird, *op. cit.*, pp. 33, 34.

Another part of Tarsus that could not fail to interest the boy Paul would be the harbor. Mr. Bird again gives us a vivid description of what he would see:

Instead of coming straight home from school, he would run down to the harbor, on both sides of the river, and there he saw ships, the delight of all boys, that had come on voyages over the sea from foreign countries. And he would look with wonder at the small wooden figure fixed upon the front of the boat as a figure-head, which the sailors believed kept harm away. On other ships he saw a great white eye painted on the side of the bow, and wondered what it was for. And there he saw men with faces red as copper, who had sailed all the way from Egypt, and black men who had come from Africa, and merry, singing fellows, with caps of red and blue, who had crossed from the islands of Crete, of Cyprus, and of Rhodes, and the more distant ports of Italy, Greece, Syria, and Palestine. And thus he learned that while Tarsus was a big city there were other cities and countries far away over the glittering sea.

And he would see rafts of trees, with men standing upon them, guiding them with poles and ropes, that had come floating down the river from miles above the city, and bales of goods being hauled up out of the ship's hold, and blocks of rough marble slowly dragged to the wharf by a crowd of men, who pulled all together, keeping time to one man who shouted and clapped his hand. There, too, were strings of asses, mules, and small horses, laden with grain sacks, bundles of hides, coarse cloth, skins, wool, leather; while others had oil and wine, some carried in black leather bottles and some in red earthenware jars—and all waiting to have their burdens taken off and put into the ships.

And when at last a ship was laden, he listened to the shouts

of the pilot and captain, and the cheery answers of the sailors, as the ropes were cast off and the ship pushed away until it was well out into the river. Then oar after oar would be thrust out to guide them down the mid-stream, while the steersman stood high up on the house at the stern, now pushing, now pulling at the two big steering oars, and shouting excited orders to the rowers below. Then came the creaking of ropes, and the great red-peaked sail rising up the mast as the sailors sang and shouted, until the wind caught it, making it bulge and tug as if it were a living thing.[1]

Draw attention to the ships of those days, such as will be seen in the shipwreck scene of *Ben Hur*. If there is time, read the description of Cleopatra's gold boat, p. 22. Notice especially the cargoes, coming in and going out. A very fine description of the market-place (Bird, pp. 23, 24) may be added if desired.

But the genuine boy cannot be kept within the city's bounds—and Paul was genuine, and intense in whatever he did. Swimming would, of course, be among his amusements. What boy has not at least tried to swim? We have spoken of the Cydnus as a mountain stream, bearing down the melted snows from the Taurus range. The great Alexander almost met his death by bathing in its icy waters, some three hundred years before Paul's time. Hunting birds' eggs, visiting the waterfall above the town, and of course fishing, would also attract a boy.

[1] *Op. cit.*, pp. 21, 22.

The Cilician plain yielded fruits of many sorts. Apples, cherries, oranges, lemons, citron, and dates grew in abundance, in addition to the grapes which were so widely used for wine and raisins, and the olives for oil. Honey, too, would be among their delicacies. And Paul would have a chance to help in gathering and preparing these.

And so we may think of him as learning of much that was going on in the city, in his leisure hours, and of the people about him, so very different from the Jews; and something of the country immediately about Tarsus.

CHAPTER V

THE ROMANS IN TARSUS

References for study—

Acts 22:25–29.

BIRD. *Paul of Tarsus*, pp. 29–31.

WALLACE. *Ben Hur*, especially Books II and III.

Illustrative material.—The picture is a copy of the famous statue of Augustus Caesar, also in the Vatican gallery. Any pictures of Roman soldiers may be used to advantage, as in an illustrated volume of Caesar's *Commentaries*.

The meaning of Roman citizenship is the *central thought* of this lesson. What it meant to Paul in particular, later in his life, is shown in the narrative chosen for the chapter. Paul's admirable fitness for his great work can be realized only as we consider his contact with Greek culture, and his Roman position, in addition to his strict Jewish training.

It is the aim to give some idea of the vastness of the Roman Empire, at this time the world-power, as will be more fully recognized in Paul's last days. And it must be said of her that, in the words of Mr. Wallace, "What Rome seized with strong hand, she always defended."

Suggestions to the teacher.—The likeness of Greeks and Romans in their high regard for physical

strength is first to be pointed out. But the Romans laid the emphasis upon fighting, as the end for physical training, which they considered not less important than oratory or statesmanship. Hence the Romans were the world's "soldiers"—the conquerors of the Greeks, as well as the rest of the world. The "memory verses" (Eph. 6:14–17) give a picture that Paul drew of the Christian Soldier in one of his letters. A number of hymns have been inspired by the same conception, one of which is printed in the notebook.

We can ask no better description of the Roman soldier than that given by Robert Bird:

The Jews were not soldiers, but little Paul often saw the Roman troops marching through the streets from the castle to the country, footmen in rough tunics of all colors, coming down to their knees like kilts, with stout leather shoes fastened on their bare feet, making a dull sound on the street as they marched past in a band, each wearing a heavy leather jacket shining with brass plates on back and front. Their legs and often their arms had shining brass coverings strapped upon them, and on their heads were leather caps that flashed with brass plates, often with a ridge of white or black horse-hair, like a brush, that added much to the fierceness of their appearance. At their side hung the terrible short swords of bronze, their left hand clasped a long bronze-headed spear, and on their back was slung a heavy shield of bull-hide, studded with brass, having the soldier's name and number written inside. These were the terrible men who lived by fighting for their masters in the far-away city of Rome. Fighting was their trade, and they cared little who they fought for or why they fought.

Others were light and active, and rode beautiful horses, with only a cloth pad for a saddle, and no stirrups; and everyone could spring on to his horse's back, spear in hand, at one bound. And little wonder. From boyhood they were trained for horse soldiers, and horse soldiers they would be to the end of their lives. They had no music to cheer them; but in front, when they were going into battle, went a row of men, with long, straight trumpets of bronze in their hands, which gave forth all at once a frightful blare, as the terrible signal for the slaughter. Instead of banners, some companies carried a small flag of green or red, embroidered with a serpent, that fluttered from a crossbar on the top of a gilt pole, while some had only the number of their band. Others had no flag at all, but a gilt ball, a small figure of the emperor, or a little eagle with outstretched wings, upon their pole. The other end was shod with brass to use for fighting, or when they stopped marching, to stick into the ground and mark the place for their band.

And Paul was taught to hate the sight of these men, and he heard his father praying every day that the Savior would soon come who would deliver his country from them. But in later years he got to like the Roman soldiers, for they saved his life, and some were kind to him.

It is not likely that the boy Paul would be allowed to watch the processions from the groves and temples of the idols when the city of Tarsus kept a holiday, and hundreds of white-robed priests, men and women, were decked with flowers and ribbons to walk, dance, and sing through the streets, and drink, feast, and revel in the temples. The priests said it was in honor of the idols, but their way of doing them honor was even more vile than the images they served. Sometimes it was in the name of Apollo, the idol of the sun; sometimes of Hermes, the idol of games; sometimes of Sardanapalus, the drunken king of Assyria, who was said to have built Tarsus eight hundred

years before. . . . . They also kept the birthday festival of the Roman emperor Augustus; and as these holidays were partly religious, they were hated by the Jews, who took no part in them, and kept their children out of sight, telling them that it was very wicked to pay honors to idols of wood and stone. . . . . The Jews were a very small part of the whole, and were not liked by the rest of the people, who did not understand their way of worshiping an unseen God in their houses and synagogues, and despised them for not going to the city temples or to the great festivals held in honor of their Greek idols.[1]

Ben Hur was made a Roman, you will recall, by the duumvir, Quintus Arrius, whom he saved from drowning. Read the contrast between Jew and Roman, as given by the mother of Ben Hur, in Book II, chaps. iv and v:

"The simplest of all the signs is the daily life of the people. Of this I will only say, Israel has at times forgotten God, while the Roman never knew him; consequently comparison is not possible. Roman!" she continued, "to all the world, the word means master." And when he expressed the wish to be a soldier, "You have my permission" she said, "if only you serve the Lord instead of Caesar."

So we see that, although they spoke Greek in Tarsus, it was ruled by the Romans, and it was a great thing to be a Roman citizen. Yet this great Roman Empire which ruled the whole of the known world, has disappeared. It has left us many of our laws, some fine pieces of art, and much literature, as the works of Vergil, Cicero, and Caesar. But

[1] *Op. cit.*, pp. 30, 31, 29.

its great conquests have fallen into the hands of other nations. The message of love which was taken to Rome by Paul and other heralds of the Cross, has outlived all the glories of the conquering Romans, whose emperors tried to blot it out by savage persecution.

Paul's father must have been an influential man in Tarsus, for he clearly possessed the citizenship of both Tarsus and Rome, and transmitted them to his son.

> The citizens or burgesses of Tarsus, therefore, were a timocratic aristocracy, whose status rested on a property qualification, and who exercised the power of government and held the right of election and voting generally. Within this oligarchic body, again, there was an inner aristocracy consisting of Roman citizens, viz., the families which had raised themselves so conspicuously in the city by wealth or by high office or, as was usually the case, by both, as to be admitted into the governing class of the Empire. In estimating the position of the young Paul, as he grew up in Tarsus, this privileged and aristocratic position which he inherited must be taken into account.[1]

[1] Ramsay, *The Cities of St. Paul*, p. 227.

CHAPTER VI

SYNAGOGUE FESTIVALS

References for study—

Exod. 23:12–17; Acts 15:21.

EDERSHEIM. *Life and Times of Jesus*, Book III, chap. x.

ROSENAU. *Jewish Ceremonial Institutions and Customs*, chap. i.

BIRD. *Paul of Tarsus*, pp. 17, 24, 27, 40–43, 88, 94–96.

Illustrative material.— "The Samaritan Pentateuch," or Book of the Law, goes with this lesson. Any picture of a synagogue and Greek or Roman temple to contrast with it, will be useful.

Get for your museum, or borrow from some Jewish friend, a tallith or scarf such as Jewish men always wear during the synagogue services.

Underwood, View 19 of the Stereographic Series of "Travel Lessons on the Life of Jesus," shows one of the booths erected by the Jews during the Feast of Tabernacles, which may still be seen at the harvest season even among the Hebrews in the crowded portions of New York City.

The central thought is the Mosaic law as the basis of the synagogue worship, the place of the scroll behind the curtain of velvet, and the provisions of the same regarding the ceremonial, especially the

three great feasts of the year. The "memory verse" chosen is from Ps. 119:33, the words of the Psalmist as he sings of the Law.

Suggestions to the teacher.—The first thought is the contrast between the ornate Greek and Roman place of worship, and that of the deeply religious Jew. A picture of a Greek or Roman temple, with its rows of white columns, built for architectural effect, and set in a grove of green foliage may be shown. Within is a statue of god or goddess, as the case may be, Venus or Apollo or whoever chances to be the patron divinity of the community. Over against this, picture a small, dark building, with tiny door for entrance, obscurely located in the meaner part of the town. Anything like a statue was strictly forbidden the Jews by the Second Commandment.

The synagogue was, in a sense, a substitute for the temple. The sacrifice could not indeed be offered in it, but the Jews could gather there for worship, and the reading of the Law and the Prophets, the scroll of which was kept behind a curtain or screen which corresponded to that which hung before the Holy of Holies in the temple where the Divine Presence was felt to dwell. Rosenau tells us[1] that the synagogue has three main divisions, corresponding to those of the temple, the space occupied by the congregation, to the temple courts, the platform for the speaker, to the inner space where stood the altar,

[1] *Jewish Ceremonial Institutions and Customs*, pp. 23, 24.

and the Ark of the Law, to the Holy of Holies. A great number of scrolls with costly coverings may be found in the arks of rich modern synagogues, and a light is kept burning constantly before the ark.

In this chapter, we wish to know some of the chief things this Law commanded, for they looked to it for directions as to every particular of their lives. We cannot go into all of these, and will notice only a few. Study the illustration of the praying-shawl and read Bird's account as well as the reference to it, Num. 15:37–40.

Turning to the verses in Exod. 23:12–17, which the pupils are asked to read at home, you will find one of the first strict commands regarding the Sabbath. Mr. Bird gives a beautiful picture of "The Cheerful Sabbath Lamp," telling how the Sabbath began at the going-down of the sun on Friday, when a trumpet sounded from the temple, and lasted till sunset of Saturday.

Paul learned that he must not walk more than half a mile on that day, or carry anything, even in his pockets, or wear shoes, slippers, or boots, but only sandals; that he must not tie a sandal except with one knot, or light or put out a fire, or help anyone who had been hurt, but he might pull an ass out of a well. He must not pluck an ear of grain, or rub it between his hands, for that would be to reap and thresh. These Sabbath rules he believed were right and holy; but Jesus would tell the people that they were foolish, and had nothing to do with being good or bad.[1]

[1] Bird, *op. cit.*, p. 81.

Then Moses speaks of the three great festivals of the Jewish year. We shall hear of these frequently in all our studies of Jewish history. So let us get them clearly in mind; and to better understand and remember them, we will compare them with our own, and find that there are the same underlying reasons for each, based upon the seasons.

1. The first, the Passover, comes in the spring, at about the time of our Easter, which signifies the breaking of winter's bonds, and the bitter bondage of sin, through the sunshine of God's love, in the great gift of his Son. They celebrated at this time their deliverance from Egypt.

2. The second, in the sunny month of June, reminds us of our Children's Day, for in this, too, the children played an important part. It was called the Festival of First-fruits—when the first sheaves of the harvest were cut and borne triumphantly to the temple or synagogue. The throngs of children were decked with flowers, and carried green garlands in their hands. There were "small white willow baskets, filled with fruits of all kinds brought in and laid before the rich curtain, and the ever-burning lamp, as an offering to God of the first and best of their fruits and grain."

3. The third, in the harvest-time, served the same purpose as our Thanksgiving. It was called the Feast of Ingathering, "in the end of the year, when thou hast gathered in thy labors out of the

field." Another name more usually given it was the Feast of Tabernacles; for at this season, it was the custom of the people to build themselves booths, and live in them, in memory of the time so long ago, when, after leaving Egypt, the Jews lived in tents, as they wandered for forty years among the sands and bare rocks of the desert. Of the first of these Mr. Bird tells us:

Besides times of feasting and rejoicing at home, and of special services in the little synagogue, there were three great festivals kept by the Jews of Tarsus that lasted each a week, and which they kept as holidays. It was the law of Moses that as many as could do so should then go to Jerusalem and keep these festivals in the golden temple itself; and while large numbers went from distant lands, there were many who had to stay at home with the children.

One of these was the spring festival of the Passover, in memory of their coming out of Egypt; and the chief thing was the joyful Passover supper, in which Paul was now old enough to take part. He saw his mother busy on that day cleaning and sweeping in every corner, and burning every piece of bread she could find, so that her house should be bright, clean, and pure when the sun went down, without even a crumb of leavened bread in it. He saw her baking the Passover cakes of finest wheat flour without leaven, and preparing the bitter herbs, endive and lettuce, the sauce of figs, dates, almonds, and spice pounded into a paste with vinegar, the roasted lamb, the cups of red raisin wine, and the white candles.

In the afternoon the children were dressed in their best clothes, and went with their father and mother to the synagogue, to hear again the familiar story of that night in Egypt when the angel of death passed over the land. And when

they came home, Paul saw his father take a lighted candle from his mother's hand, and go through the house, searching in every part to see that no leavened bread was there, and gathering up a few crumbs, and burning them in the fire, which she had left expressly for him to find. For the law said their house would not be pure if any crumbs were left.

When the first star appeared, the outer door was shut, and they went into the lighted room where the supper was laid; and as they had not tasted food since noon, they were very hungry. They all washed their hands, and his father reclined upon a couch at the head of the table, of the best cushions which his mother had in the house, saying that the first Passover supper had been eaten in anxiety and readiness for a journey, but they were now to eat it joyfully and at their ease. Then each one tasted the raisin wine, over which his father had asked the usual blessing. They ate of bitter herbs and vinegar sauce, to remind them once more of the bitter bondage of Egypt; and next of the unleavened cakes; and then the roast lamb was brought steaming from the fire and put in front of his father. But before touching it, he poured out a second cup of red wine; and if Paul was the youngest child, he asked what it all meant; and his father replied that it was a joyful supper to commemorate their deliverance from Egypt. And standing up, they sang a glad psalm with these words in it:

> When Israel went out of Egypt,
> From a people of a strange language,
> The Red Sea saw it, and fled:
> The Jordan was driven back.

Then they ate the hot roast lamb with their fingers, and more cakes of bread, and drank more raisin wine, and sang more psalms, till they came to fruits and sweets and anything else they pleased; so that if they were hungry at first, they made up for it by having a really good feast.[1]

[1] *Op. cit.*, pp. 40, 41

Thus the Law was the great thing in the early life of Paul. The synagogue service centered about it; it gave directions, not only for the Sabbath and the synagogue festivals, but for dress and daily living. And Paul spent his youthful days in trying to learn just what others said the Law required of him. It never occurred to him to think for himself, as Jesus was doing, in that quiet glen of Galilee. Paul was to learn that later.

CHAPTER VII

PAUL LEARNING HIS TRADE

References for study—

Acts 18:3; 20:34.

Bible Dictionary, article "Tent."

BIRD. *Paul of Tarsus,* pp. 49–53.

Illustrative material.—"A Bedouin Family in Their Tent," furnished with this chapter, shows the sort of tents still used in the country where Paul grew up. A model of such a tent, made by members of the class, will be a valuable addition to the oriental museum, and help to increase the interest of those who make it.

The central thought of this chapter is embodied in the words of Paul to the elders of Miletus, in the "memory verse"—Acts 20:34—the fact that Paul labored with his hands and was dependent upon no one, but rather able to do for others who had less than he. His trade he must have learned when a boy, for every Jewish boy was expected to learn a trade, generally that of his father. The rabbis had the saying, "the man who does not teach his son a trade, wishes him to be a thief; for whoever does not work for his bread, eats the bread of someone else."

Suggestions to the teacher.—We wish to note—

1. Why Paul was a tent-maker.

2. The difference between the tents of his day and ours, in color, shape, etc.

3. The stages of the process of tent-making, consisting of (*a*) the buying of the hair of mountain goats; (*b*) the combing and dyeing; (*c*) the spinning and weaving; (*d*) the cutting and sewing; (*e*) the rope-twisting and pole-making; (*f*) the setting-up and selling.

Weavers and tent-makers were common in Tarsus, and it is likely that this was Paul's father's trade, for he made his son a weaver and tent-maker. The strong cloth of Tarsus was known far and wide, for it was made from the hair of the long-haired goats that fed among the highlands of Cilicia, and was called *cilicium*. Owing to its hardness it was almost waterproof, and was used for making ships' sails, corn and wool sacks, and rough outer clothing for sailors and fishermen; but it was chiefly used for making strong, wide tent-covers.

If Paul's father was a tent-maker, his workshop would be an open shed, with sticks, strings, ropes, and stone weights hanging at one end as a weaving loom, from which it would surprise anyone but a Tarsus weaver to see a roll of firmly-knit haircloth slowly growing. Bundles of goats' hair, black, brown, and white, tied with hair ropes, would be heaped up, just as they had been bought from the shepherds, either in the market-place, or more likely by wandering among their tents and camps in the hills.

Several times a year Paul's father would take a long journey up the winding rocky paths into the mountains to find the shepherds, and come home again with his asses laden with sacks and bundles of hair to keep his tent-making going.

The hair had then to be combed and put in order for spinning into thread, and some of it would be dyed red, brown, yellow, purple, blue, green, so as to give the broad stripes of color which the shepherds loved to see in their wide tent-covers. But the most of it would remain in its natural colors of black, brown, gray, and white.

In another part of the workshop would be heard the lively chatter of women, as they stood holding a bundle of hair, spinning the hanging thread with deft fingers, and blending the bright colors, to wind it upon spindles and put it into the weaver's shuttle. And Paul would have to stand with the women and learn how to spin the thread; for without thread for his shuttle he could not weave, and in years to come he would have to do everything for himself.

Spinning was easy compared with weaving. He would have to spend many a weary day under the shed, while the sunshine was bright outside, learning how to put the thread upon the loom for different kinds of cloth, and fill and thread the shuttle, and throw it from one side and catch it on the other before it fell to the ground, and how to push the heavy beam of wood, and press the threads close, standing all the while.

After weaving came tent-making—how, from a roll of stiff hair-cloth, to shape a tent such as a man would care to buy and live in. He would see his father cutting the cloth into lengths and sewing them together. And you can picture the boy, with black hair and sharp gray eyes, sitting on the floor in the shed, a large bronze needle and thick thread in his hand, slowly sewing the edges of two pieces of haircloth together, and so securing them that rain could not get through or wind tear them apart. Boys generally prick their fingers and get angry when they try to sew, and Paul would not be without these little troubles to teach him to be careful.

His tents were not high and white like those we are accus-

tomed to see, but like great squares of striped carpet, with broad edges hanging down to the ground; and they were not to be reared up with one pole like a mast in the middle, but to be thrown like a curtain over about a dozen low stakes set in a double row, so that the flaps which hung down might be fastened close to the earth. To do this, strong ropes of the same goat's hair, tightly twisted, were sewn all round the rim of the tent to keep the edges from tearing. Loops of leather were cut and fixed on here and there, and short ropes made for going through these loops, to tie them to the tent-pins cut from trees and shaped for driving in with mallets. For the tent had to be stretched over the sticks so tightly that the rain would run off and a gale of wind could not blow it over.

And so the trade of a tent-maker meant buying the goats' hair, dyeing, spinning, weaving, shaping, rope-twisting, hide-cutting, pole-making, and fastening hooks and loops on these poles to hang up pots and pans, clothing and harness, and then the tent was ready. At length would come the day when it was put up in the open air looking strong and new, to be shown off and perhaps bought by an Arab. Some were colored in broad bands of bright red and blue, yellow and brown; others were all of black or gray—the commoner kind of tents, that grew blacker with the smoke and soot of the tent fires.[1]

While trades were not taught in Jewish schools, yet every Jewish boy was taught some trade by his father or some male relative or friend. Even the rabbis were not allowed to live by their teaching or to take money for it. Paul's trade was one of the leading occupations of Tarsus, and all his life he labored with his hands.

[1] Bird, *op cit.*, pp. 49–51.

CHAPTER VIII

LEAVING BOYHOOD BEHIND

References for study—

Exod. 13:8–10, 16; Acts 23:16; I Cor. 13:11.
Bible Dictionary, article "Phylactery."
Jewish Encyclopedia, article "Bar Mizwah."
ROSENAU. *Jewish Ceremonial Institutions and Customs*, chaps. x, xi.
BIRD. *Paul of Tarsus*, pp. 47, 48; 38, 39.

Illustrative material.—A set of phylacteries is quite essential to this chapter. If possible, have one for your own museum, for use from year to year. Otherwise, get a set for this special occasion. If this is not possible, use pictures from a large illustrated Bible, or elsewhere.

Anything to illustrate the Jewish marriage customs will be of use. Underwood has a picture of the bride arriving at the bridegroom's home, No. 14, in the "Travel Lessons of the Life of Jesus."

The central thought of this chapter is the ceremony attending the coming-of-age of a Jewish boy. In connection with this, the marriage ceremony of the Jews is described, as it is probable that the marriage of Paul's sister occurred not far from the time that he became a "son of the Law." The fact that this sister is mentioned later on as living in Jerusalem

would be a fact of added interest in connection with his student days at the great temple there, to which he now began to look forward.

The "memory verse" so often quoted—I Cor. 13:11—is Paul's impression of this memorable occasion in his life, which has called forth an echoing chord in all who have learned to love his words.

Suggestions to the teacher.—Let the beginning of the hour be devoted to an object-lesson of the putting-on of the phylacteries. Ask one of the boys of the class to come forward and have them put upon his left arm and forehead. The exact method of putting them on will be shown in the following selection. Explain meantime how the boy must be found proficient in the Law of Moses, having shown himself able to pass an examination; and draw attention to the meaning of the ceremony; how, from henceforth, he is to be responsible for his own acts before the Law.

Contrast the age of responsibility of the Jewish boy of twelve to thirteen with that of our boys, who are minors till twenty-one. Yet note the tendency, under our system of juvenile legislation, which is becoming universal throughout the country, to hold the parent of a boy responsible only until he is sixteen to eighteen. With this responsibility put upon the child, there must go, of course, a training for citizenship, if we are to do our part toward hastening the day when, in the words of the poet

and prophet, "Children are taught to be laws to themselves, and to depend on themselves." This is the tendency of modern education; but it implies, not only the wisest system of education, but also the best heritage of birth, in body, mind, and morals.

We remember that it was at this period in Jesus' life that he was found interested in, and able to enter into, the questions of life which engaged the learned doctors in the temple. The ceremony is thus described by Bird:

> When a boy reached thirteen, his parents had to impress upon him, as solemnly as they could, what his duty was in regard to all that he had been learning. They told him that he now knew the Law of Moses, and must obey it, and that he could be punished in the synagogue court if he did not do so; for he was about to be solemnly named a "son of the Law," when he would have to think and act for himself, and be held responsible for all that he did. In England we do not make men of our boys quite so soon.
>
> It was indeed a proud day for his mother when, after solemn examination, Paul was declared fit to have the phylacteries bound upon his arm and brow in the synagogue, as a sign of manhood. These had been carefully prepared. Four texts of Scripture were written in Hebrew, in special ink, on special little slips of parchment, rolled up and put into a small box of black calf's skin to which were attached two long straps of skin the breadth of your finger.
>
> The boy stood out before the people in the dimly-lit synagogue, while a grey-haired official placed the little black box upon his naked left arm near his heart, and carefully twined the two thongs seven times round his arm, coming gradually down to his hand, round which he twined them three times,

until they came down to his middle finger, where they were tied in a knot. And he was told that he must never enter the synagogue without binding this box on his arm, and that if he lived a good life he would one day be allowed to bind a phylactery upon his brow also, as he saw his father do. The address of advice, warning, and encouragement from his old friend the rabbi would move him deeply as he listened. And as his mother, with her face close to the women's screen, saw her boy, still so young, being declared a man before the Law, she sighed and wept, for she knew that he could never again sit with her behind that screen, or walk with her to the synagogue.

No doubt you wonder what mysterious words were written in old Hebrew and put into the little box. There were thirty verses, and this is a part: "It shall be for a sign unto thee upon thine hand, and between thine eyes, that the law of the Lord may be in thy mouth. Thou shalt diligently keep the commandments of God, and his laws."

And thus he passed from boyhood into manhood before the Law, his mind stored with all the teaching that a strict Pharisee could give his son, and his young heart deeply impressed with the duty of obeying all that he had learned, of which he was constantly reminded by the little black box which had been so solemnly given to him, to be prized all through life as one of his greatest treasures.[1]

Phylacteries doubtless had their origin in the amulets of Egypt, to which the Hebrews had become accustomed, during their stay there. People were still superstitious in those days, and they no doubt felt that there would be a charm in wearing these sacred words on their persons. The Pharisees probably wore them all day, and made them as conspicuous

[1] *Op. cit.*, pp. 47, 48.

as possible. Hence the words of Jesus, in Matt. 23:5–7:

> All their works they do to be seen of men: for they make broad their phylacteries and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, Rabbi.

Ordinary Jews wore them while reciting the morning prayer, except on Sabbaths and festivals.

Another ceremony which probably stood out in Paul's boyhood experiences, was the marriage of his sister, of whom we hear long after in Jerusalem. (For description of a wedding see Bird.)

Visions of the temple at Jerusalem would be before him almost continually, after this—as he sat at his work, or heard from his old teacher of the courts for worship and the porches where the wise men walked and talked with the youthful students. For he was now soon to go to the city of his dreams.

In preparation for the review of the next lesson the pupils should be allowed to take their books home for study.

CHAPTER IX

REVIEW OF PART I

This is the first of four reviews, besides the General Review at the end of the book. If each section is mastered, there will be no trouble in filling in the table at the close of the course.

The review questions are intended to be answered during the class period, while the teacher is at hand to assist the class and offer any help that may be desired. They are not intended to require more than the hour's time. They will cover the material of the sections just completed, with some opportunity for the pupil to express his individual ideas, in a number of instances. This is the case in Nos. 1 and 2 of these questions, where the pupil has a chance to tell in his own words what he or she has gotten from outside reading or the various points brought out in the chapters on Tarsus. No. 3 requires a definite statement telling when a boy becomes a "son of the Law," with a chance for description of the ceremony as brought out in the chapter.

PART II
PAUL'S STUDENT DAYS

INTRODUCTION

The second period of Paul's life—approximately between fifteen and thirty years—we suppose that he spent in Jerusalem, as a student at the temple school.

The verse to be written underneath the picture is again in Paul's own words, and, it will be seen, continues the thought of the verse introducing Part I. This verse we find in Paul's speech on the stairs of the castle-prison at Jerusalem, as given in Acts 22:3: "But brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers."

The picture of "Jerusalem from the Mount of Olives" represents the view of the Holy City which would greet the eyes of the youthful Paul as he completed the long journey from Tarsus, and beheld for the first time the wonderful sight, the splendid temple rising from the steep sides of Mount Moriah, on the east side of the city. A detailed description of the picture will be given in connection with chap. xi.

CHAPTER X

THE JOURNEY TO JERUSALEM

References for study—

Ps. 122.

Bird. *Paul of Tarsus,* pp. 54–63.

Illustrative material.—The spirit of this chapter can be illustrated by the picture which made so strong a popular appeal at the Columbian Exposition at Chicago, entitled, "Breaking the Home Ties." If possible show a copy to the children.

The central thought of this lesson is the route of Paul's first journey to Jerusalem, with its probable incidents; and the exalted state of mind of the pilgrim, as he approached the Holy City. Especially would Paul be moved, as the wondrous city, which had been the object of his dreams from his earliest recollections, for the first time burst upon his sight.

Suggestions to the teacher.—This is, first of all, a geography lesson. Have a map constantly before the class. A large wall map, which can be seen by all at once, will be useful if a talk is given by someone who has been over the route, or an outline story by the superintendent. The relief-maps, if the class has made them, should be used individually.

By way of review, remind the class that the important question of what Paul was to be, had been

virtually decided if he was set apart for the service of Jehovah. How little they knew how great that service was to be—second only to that of Jesus himself!

A few moments can be devoted to what it would mean to Paul, to leave the home of his boyhood, where hereafter he was to spend only short intervals of time; what it would mean to his parents, the mother in particular, to see him go. The season of one of the festivals was probably chosen, and Paul's parents would probably go with him to Jerusalem. We are here reminded of Jesus' first journey to the Passover with his parents.

Note, first, that there are two routes, either of which might be taken from Tarsus to Jerusalem. They could take boat from Tarsus to Caesarea, on the coast of Palestine; or they could go by road, in leisurely stages, over the hills, entering Palestine from the north. It is perhaps more probable that they took the latter route.

Locate the Syrian Gates, through which they would pass—one of the most remarkable and picturesque mountain-passes in the world. Xenophon gives this description in the *Anabasis*, Book I, chap. iv, sec. 4:

> These were two walls . . . . . Between the two runs a river, called Carsus, a plethrum (= 101 feet) in breadth. The whole space between the walls was 3 stadia (about 1,800 feet); and it was impossible to pass it by force; for the passage was very narrow, the walls reached down to the sea, and above were inaccessible rocks.

Locate also Antioch on the river Orontes, and Damascus, of both of which we shall hear more later; also Mount Hermon, "the king of hills," "its solitary peak itself a benediction" (Forbush).

After leaving Damascus, they would pass through the beautifully wooded hill country of Bashan, and from the higher ground Paul's father would point out the snowy cap of Hermon, like a white cloud in the sky, and tell him that it was the high mountain of which he had often heard, and that he was now in the land of his fathers. . . . .

On their way through the country, Paul's eyes would rest upon the mountain of Gilboa, where his great namesake, King Saul, had placed his sword-handle upon the ground and pierced his heart, because he had lost the fight. . . . .

Coming down from the hills of Gilead, they approached the fords of the Jordan, and saw upon the other side the rich plain of Jericho; and Paul would be told that this was the spot where, a thousand years before, the Jews had first crossed into the Promised Land. With cries of joy the pilgrims would hasten into the river, as they do still, and bathe and wash as if the ater were doing them some strange and wonderful good. And Paul would bathe for the first time in the Jordan, and feel that the water, shaded from the sun in its deep gor e, was very cold indeed. . . . .

Leaving the beautiful town of Jericho, a valley lay before them which got more narrow and steep, until it became a gorge with high rocks on each side. They were climbing into the hills of Judea, and while it was hard and dangerous, and a favorite place for robbers, the pilgrims were joyful because they would come out upon the Mount of Olives, beyond which was Jerusalem!

When they approached the top of the hill, Paul's father would tell him to prepare for the most beautiful sight in the

whole world; and his feelings of love for his country and enthusiasm for his religion were such that he would not have been amazed if, instead of walls of stone, he were to see a city in the skies, with foundations of sparkling crystal and towers of shining gold.[1]

These selections will furnish the material needed for filling in the blanks. The teacher may well read the full description in Bird. A whole lesson could well be spent on a review of these Old Testament stories. There will probably not be time for this, however. But think of the spirit of pride in their nation's heroes which would be aroused by the thought of all these achievements. Yet the center of the nation's glory was the city on Mount Zion, which was still ahead of them. This must have occupied the central place in the thronging thoughts of the youthful pilgrim. The Psalms, which are the matchless expression of the varied emotions of the Jewish people, would naturally come to his mind. Perhaps at this time it would be especially Ps. 122, which seems to be a pilgrim's psalm. Read this over with the class, dwelling particularly upon the "memory verses," 3 and 4.

[1] Bird, *op. cit.*, 60–63.

CHAPTER XI

THE FIRST SIGHT OF THE HOLY CITY

References for study—

Ps. 48.

Bible Dictionary, article "Jerusalem."

Illustrative material.—The view of "Jerusalem from the Mount of Olives," upon the introductory page to Part II, should be used with this chapter, where we shall examine it more closely.

The central thought of this lesson is expressed by the "memory verse," Ps. 48:2: "Beautiful in elevation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."

We wish to become familiar with its beauty, and to make it real to every boy and girl, that they may see why it should haunt the dreams of every loyal Jewish heart, and hold up to him hopes of a return to its former splendor. Such a sight and such a rapture could but inspire the Psalmist, and call forth a song from the heart of the pilgrim. The good monk Bernard of Cluny is affected in the same way, as he sings of the heavenly city in "Jerusalem the Golden," which is given in the pupil's notebook.

Suggestions to the teacher.—To understand the picture, we must first have clearly in mind the

direction from which this view is taken. Question the class till you are sure they have mastered the relative position of the city and the Mount of Olives, a little to the east.

Point out the valley, where flows the Kedron, "the streams whereof make glad the city of God."

The eastern side of the city rises abruptly from the bed of this stream. As Paul gazed upon it across the deep ravine, he would see its streets and towers and palaces, much as we see them in the picture. Then he would think of the further verses of this psalm,

Walk about Zion, and go round about her; number the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

On this eastern side was the temple enclosure, the most splendid part of the wonderful picture spread out before him. Its terraces rose court above court; highest of all the small square building, with roof of shining gold.

The teacher must explain that this is a modern picture. The temple is not there. The words of Jesus have been fulfilled.

As he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what manner of stones and what buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down (Mark 13:1, 2).

Where the temple stood we find today the Mosque of Omar, and the place is in the possession of the Mohammedans.

CHAPTER XII

A DAY IN THE TEMPLE COURTS

References for study—

Ps. 84.

Bible Dictionary, article "Temple."

EDERSHEIM. *The Temple, its Ministry and Services.*

BIRD. *Paul of Tarsus*, pp. 64–69; 73–77.

Illustrative material.—"Herod's Temple," as restored by English scholars, is provided with this lesson. If possible, have a model of the temple, as suggested on p. xxiv of "General Suggestions."

Central thought.—This lesson centers about the temple, and we desire to make this wonderful structure so much a reality that the pupil shall feel thoroughly at home in its splendid courts. The spirit of the pilgrims, and the feeling of every Jew toward the temple, are so well expressed by the Psalmist, that the 84th Psalm has been chosen to put us in the mood for a visit to the Temple of Herod. And the American Revision seems so much more clear and beautiful than the older versions, that we print it for the special benefit of those who are using the older text:

1. How amiable are thy tabernacles, O Jehovah of hosts;
2. My soul longeth, yea, even fainteth, for the courts of Jehovah;
   My heart and my flesh cry out unto the living God.

3. Yea, the sparrow hath found her a house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Jehovah of hosts,
My King and my God.
4. Blessed are they that dwell in thy house:
They will be still praising thee.
5. Blessed is the man whose strength is in thee;
In whose heart are the highways to Zion.
6. Passing through the valley of Weeping they make it a place of springs;
Yea, the early rain covereth it with blessings.
7. They go from strength to strength;
Every one of them appeareth before God in Zion.
8. O Jehovah God of hosts, hear my prayer;
Give ear, O God of Jacob.
9. Behold, O God our shield,
And look upon the face of thine anointed.
10. For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God
Than to dwell in the tents of wickedness.
11. For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.
12. O Jehovah of hosts,
Blessed is the man that trusteth in thee.

Vs. 7 seems to contain an allusion to the fact that every male Jew was supposed to present himself at the temple, for at least one of the three yearly feasts, Passover, First-fruits or Pentecost, and Tabernacles, which were celebrated in Jerusalem.[1]

[1] Burton and Mathews, *Life of Christ*, p. 69.

It is to be remembered that Herod's was the third temple built upon this spot.

1. *Solomon's Temple* was the first to occupy Mount Moriah. The description of this edifice and its dedication after thirteen years of building, with the assistance of David's friend, Hiram, king of Tyre (B. C. 970), is to be found in I Kings, chaps. 5–8, or II Chron., chaps. 1–6.

2. *The Temple of Zerubbabel* was erected after the return of the Jews from their captivity in Babylon (B. C. 520–516).

3. *The Temple of Herod* was commenced by Herod the Great about B. C. 20 and was completed about 62–64 A. D. To the plan of the former structure he added courts and porches and gateways. We owe our best descriptions of it to Josephus (*Antiquities of the Jews*, Book XV, chap. xi).

No building of the ancient world has excited so much attention as the temple at Jerusalem, in its various forms, and its spoils are represented in sculpture on the finest of Rome's triumphal arches, the Arch of Titus.

Suggestions to the teacher.—By way of review, we are reminded how Paul would be situated in the city. While the thousands of pilgrims encamped about the walls, most of them along the slopes of the Mount of Olives, he would, in all probability, stay at his sister's house, until settled permanently in the temple school.

Make as vivid as possible, the daily temple routine beginning with the opening of the gates at sunrise by the twenty priests, who were known as "door-keepers." Their duties are immortalized by the verse of the psalm which we have chosen to memorize with this chapter—vs. 10. The chapters from Bird describing the temple and its programme, may be read aloud to great profit, or the material told by the teacher, if considered preferable. A talk of ten minutes, by someone qualified, at the beginning of the session, may present it to several classes at once.

A plan of the temple, placed upon a blackboard and kept in sight while the lesson is being written, will be very helpful; or better still, a model of the same, should the school be fortunate enough to possess one.

In connection with the Court of the Gentiles, draw attention to the fact that this was the place from which Jesus was soon to drive the money-changers and sellers of doves, because they were disturbing those who wished to worship there, and profaning the house of prayer. These gentiles could worship nowhere else. A low wall marked the limits of the space which they were entitled to enter. On this wall, which rose to about the height of a man's head, were inscriptions forbidding gentiles to pass this point, on pain of death. It was probably in the porches, where the rabbis walked

and talked, that Jesus had been found by his parents, a few years before.

Speak of the incident which took place somewhat later, at the Beautiful Gate, as told in Acts 3:1–11.

Review the description given of Solomon's Temple to picture the altar of burnt-offering made of unhewn stones, the tables of gold and silver vessels in the outer court, the tables of shew-bread, the seven-branched golden candlestick, and the golden altar of incense, in the Holy Place.

How would the boy Paul be impressed by all that he saw and heard?

CHAPTER XIII

THE GREAT TEACHER GAMALIEL

References for study—

Acts 5:12–42.

Bible Dictionary, article "Gamaliel."

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, Vol. I, pp. 56–63.

BIRD. *Paul of Tarsus*, pp. 31, 32, 70, 71, 79, 80, 90–96.

Illustrative material.—Hofmann's popular picture of Christ in the Temple among the Doctors is given with this chapter, as showing the type of the profession to which Gamaliel belonged.

Central thought.—The influence of a teacher, at the formative time in a young life, shows us the importance of knowing what sort of man this rabbi Gamaliel was, in whose charge Paul was placed.

The greatest care is used in choosing the teacher of a future king or queen. Roger Ascham, one of the finest scholars of his time, was instructed to prepare Queen Elizabeth for her duties of state. Plato's writings show the influence of the philosophy of his great teacher Socrates. And the wonderful system of education and child-culture which Froebel has given the world, we owe in large measure to his great teacher Pestalozzi.

Jesus learned largely from Nature, the greatest of teachers. Indeed, does not any great teacher feel himself but a guide and interpreter of Nature's laws and object-lessons? This was Froebel's deep conviction, while still a boy of seventeen, working in the Thuringian forest.

That Gamaliel was such a one—one of the truly wise—we feel, from the one incident of his life that we have. His words of wisdom, which we have chosen to memorize with the chapter, show his realization of the fact that God's laws are inexorable —that it is worse than useless to "fight against God," to "kick against the pricks."

If Paul had learned this great lesson at this time, what a bitter experience he might have been saved.

Suggestions to the teacher.—Every boy or girl, even at this age, has probably had some one teacher who meant more to him or her, from whom he had a feeling of learning more, than from any other. It will be interesting to draw out from the pupil the reason why this was so. It will undoubtedly be because that teacher allowed him to *express himself;* though he may not and probably will not use these words.

That this was Gamaliel's way can be shown from the story given for reading with the chapter. He believed in letting a man show for himself what he was worth. This idea is nowhere better expressed than in the "memory verses," 38*b*, 39*a*.

The fact that it means something to have had the right sort of a grandfather can be brought out by the story and sayings of Gamaliel's grandfather, the most learned rabbi Hillel, famous for his kindness and charity in judging others. His character will show out more clearly by contrasting with him the leader of the other school, the narrow and severe rabbi Shammai. Show why it was that the schools which followed each should be called the Loosers and the Binders. One of his sayings reminds us much of the Golden Rule of Jesus. It is this: "What you yourself dislike, do not to your neighbor." If time permits, it will be of interest to tell the story of this grandfather, as given by Bird, showing how anxious he was to learn:

> Old Rabbi Hillel, the founder of Gamaliel's teaching, was a porter who carried burdens; and we are told of him that when a little boy, he was so poor that one wintry day he had no money to pay the very small coin that each schoolboy had to bring to the schoolmaster. But instead of going home, he climbed up to the window, which of course had no glass, so that he could hear what was being said, and sat there listening and shivering—for snow was falling—until the teacher happened to look up, and saw the little fellow, and took him in and warmed him by the fire.[1]

Of course Paul's father would wish to choose a Pharisee as the teacher of his son. Notice that Gamaliel was a strict Pharisee, a learned "doctor of the law, had in honor of all the people,"

[1] *Op. cit.*, pp. 70, 71.

and the first of seven Jewish rabbis to receive the honorable title of Rabban. He "may have been one of those doctors with whom Jesus was found conversing in the temple."[1] Does it not seem as if he would have welcomed Jesus' new teaching of love? We do not know that he did, but it appears that he died before the day that Paul was brought bound before the council of the Jews to answer to the charge of belief in this strange new religion. Thus was he spared seeing his pupil scorned and in danger of death at the hands of the fanatical Jews, his associates, and the disgraceful dissension between Pharisees and Sadducees at Paul's mention of the resurrection—the bone of contention between them. Yet even on this occasion, his influence seems to be present, as indicated by the cry of the Pharisees, "Let us not fight against God," which sounds like the echo of his words. His school was held in the hall of hewn stones, at one corner of the Men's or Priests' Court, in the temple. Day after day would be spent in the discussion of the duties of a Pharisee.

And Paul would be deeply interested in hearing Gamaliel's instruction about how a strict Pharisee must behave in walking in the streets, in sleeping, eating, washing, dressing; how he must wear his phylacteries, and pray at different times of the day and night; and what he must do to get right again if he found that he had broken some of these countless rules of behavior.

[1] Conybeare and Howson, *op. cit.*, p. 63.

And thus we can picture the youthful student striving day after day to carry out what he was taught, and ever winding round himself more and more of the bonds of tradition as explained by Gamaliel for he was determined to be a blameless Pharisee. He was troubled with anxiety about such trifles as hand-washings and dish-washings, things which give us no concern, for he believed they could make him good or bad. Here is an example:

"When you rise from your bed, it is not lawful to move more than four steps till you have washed your hands and your face, to cleanse you from the defilement of sleep. It is also unlawful to touch any part of your body till this has been done. And thus you must wash: Lift the jug with your right hand and pass it to your left; then pour the water, which must be clear and cold, twice over the open fingers of your right hand, which must be pointed to the ground, then over your left hand—washing your face three times. Then place the palms of your hands together, with fingers outspread, and say, 'Blessed art thou, O God, King of the universe, who hast purified me through thy commandments, and hast required us to wash our hands.'" We can picture him practicing this every morning, until he was able to wash as a strict Pharisee should. . . . .

This may seem very trifling to you but it was no trifle to Paul, for a great rabbi had said that a man who did not wash his hands after food was as bad as a murderer.[1]

Besides the three great festivals of the Jewish year, he would learn of many others, for very few weeks went by without a festival of some sort in Jerusalem. We shall notice a few others:

1. New Year's Day, instead of coming in mid-winter, as with us, came in September, after the

[1] Bird, *op. cit.*, pp. 80.

old year of seedtime and harvest was over—surely a very fitting season.

2. Soon after this, in October, came the Day of Atonement—"the most sad and solemn festival of all the year." It was at this time that the high-priest went into the Holy of Holies, the only time in the year. Read the full description in Bird, pp. 91–94, and notice the dress of the priest at morning and evening—the blue cloak with border of bells and pomegranate blossoms, the bells tinkling as he walked, the rich garment above, and the wonderful "breastplate"; the white linen tunic, absolutely spotless, when he passed behind the curtain; and the ceremony of the two white goats, one of them to be sacrificed at the altar, the other the "scape-goat," to bear away the people's sins to the wilderness of Judea.

3. The Dedication, or Feast of Lights, in December, which we have described before. Is it not very possible that this festival with its brilliant display of lights, may have suggested the idea of candles on our German Christmas tree?

4. The Purim festival was held in spring, in memory of Queen Esther. This was also a children's festival. They would listen to the reading of the whole story of Esther, shouting and screaming when the name of the hated Haman was mentioned, and showing their approval of the brave queen. Often at the close, cakes and sweetmeats are dis-

tributed to them, for the Purim is celebrated in our large cities today with as much enthusiasm as in the days of the boy Paul.

So the years passed by, with their ever-recurring festivals, celebrating the glory of Israel's past. And Paul went on, fastening ever tighter and tighter the bonds of the traditions about his life.

Meanwhile, among the hills of Galilee, the boy was growing up, who should at last set him free. Before this period of Paul's life is over—perhaps while he was back in Tarsus for a time—occurred that wonderful ministry of Jesus, ending in a death that was most despised, yet giving to the world the kingdom of the Messiah whom none were awaiting more earnestly than Paul.

The teacher is here reminded that the notebooks should be given to pupils to prepare for the next Sunday's review during the coming week.

CHAPTER XIV

REVIEW OF PART II

The first question is purely memory work. The answer to the second should both bring out the route from Tarsus to Jerusalem, through the Syrian Gates, within sight of Antioch and over the caravan-road running through Damascus, of which more will be heard later on, near Mount Hermon, and across the Jordan to the Mount of Olives, with its alternative journey by sea, to Caesarea the port of Jerusalem; and should also tell something of the way of making the trip.

The method of travel in Paul's days will appear in striking contrast to the more comfortable and expeditious way of modern times. Mention should be made of the camp at night in the walled shelter of the village or along the road in a fashion scarcely less primitive, the camping supplies carried on the backs of donkeys, the women riding on donkeys, the young and able-bodied going on foot, and all forming a party which often included merchants or pilgrims to the festivals at the Holy City.

Variety will be afforded to the work in memory, geography, and description, in drawing the plan of the temple, which is given in *Directions for Home Study*. Be sure that the class is familiar with

the temple arrangement, as it will make all their studies of the Bible much more full of meaning. The picture with chap. xii will help to explain the plan.

PART III
THE GREAT CHANGE IN PAUL'S LIFE

INTRODUCTION

The fifteen years between the ages of thirty and forty-five mark a great change in Paul's life. What is it that transforms the bigoted, severe, and haughty persecutor, the fierce young Pharisee, into the penitent sufferer, who falls prostrate before the all-conquering force, and humbly dedicates the remainder of his life to the service and way of life of those whom he has pursued?

It is the power of love, and its great manifestation in the matchless life which at this point crosses the pathway of Paul, as he journeys by lake and mountain, through the earthly haunts of Jesus of Nazareth. From this time on, we shall meet a ceaseless succession of ever-moving scenes in which Paul is dynamic force.

Here again Raphael has pictured the wonderful occurrence on the road to Damascus. This is one of the tapestries, or woven panels, designed for the walls of the Sistine Chapel in the Vatican palace at Rome, for which Raphael made the cartoons in 1515–16. The tapestries themselves were made by the weavers of Brussels, three years later. Bring a small piece of tapestry to show to the class, if possible, pointing out the immense amount of labor it implies.

Review the verses which have been written under the pictures introducing Parts I and II, and notice that the verses for Part III—Acts 22:6, 7—continue the story, in Paul's own words.

At this point, it is quite essential for the teacher or superintendent of the section to take some time to show the events that have been taking place in Galilee and Judea. The parallel events in the lives of Jesus and Paul, with the reigns of the emperors at Rome, should be before us at this time.

	31 B. C.	
	Augustus becomes emperor	
Birth of Jesus in Bethlehem.	4 B. C.	
	3 A. D. ?	Birth of Paul in Tarsus.
	14 A. D.	
	Tiberius becomes emperor	
	18 A. D. ?	Paul goes up to Jerusalem.
Jesus' public ministry.	26–29 A. D.	
	35 A. D. ?	Martyrdom of Stephen; conversion of Paul.
	37 A. D.	
	Gaius becomes emperor	
	41 A. D.	
	Claudius becomes emperor	
	43–45 A. D.	Barnabas seeks Paul at Tarsus.
	44 A. D.	Death of Herod Agrippa I.
	46–49 A. D.	First missionary journey.
	51–54 A. D.	Second missionary journey.

54 A. D.	
Nero becomes emperor	
54–58 A. D.	Third missionary journey.
58–60 A. D.	Imprisonment in Caesarea.
60–61 A. D.	Paul's journey to Rome.
64 A. D. ?	Paul's death.

What followed upon the death of Jesus must be brought out, in order to understand the story of Stephen. Persecution only spreads the persecuted cause. So it was with the new gospel of love and service. The more fiercely the narrow-minded rabbis opposed it, the more surely it grew; for they only drew attention to its truth and value. We must notice that Paul became one of the strongest of the persecutors, thus disregarding Gamaliel's wise advice.

CHAPTER XV

THE STORY OF STEPHEN

References for study—

Acts, chaps. 6, 7.
STALKER. *Life of St. Paul*, chap. ii.
GILBERT. *Christianity in the Apostolic Age*, pp. 41–44.
CONYBEARE AND HOWSON. *Life and Epistles of St. Paul.* Vol. I, pp. 65–77.
BIRD. *Paul of Tarsus*, pp. 120–30.

Illustrative material.—A modern view just outside the Damascus Gate is furnished with this lesson.

Wilde, No. 299, shows the "Place of the Stoning of Stephen," outside the walls of Jerusalem.

Wilde, Nos. 392 and 396, by Fra Angelico, give quaint views of "The Stoning of Stephen," and "Stephen Preaching, and Before the Council."

Central thought.—The life of this brilliant and earnest young "soldier of the Cross" stands out, like a pure gem of wondrous luster, amid the darkness of the days of persecution. Its setting in the life of Paul must be carefully brought out, or it may seem like another story.

Suggestions to the teacher.—Three points may be brought out in this story.

1. Who was Stephen? It is generally agreed that he was one of the Grecian Jews, i. e., those who

were at least brought up in a community where Greek was used, which would be outside of Palestine. His name was a Greek name, and he was the first mentioned of the seven deacons chosen to look after the Greek widows in the church who were in need of material assistance. Mr. Gilbert points out also that his references to the Old Testament in his remarkable speech before the Council were taken from the Septuagint, or Greek version of the Old Testament.

Almost immediately after his appointment as deacon, the personality of Stephen seems to have been strongly felt. He was one of the rare souls, "full of faith and power." He "did great wonders among the people," we are told, with the inevitable result—some were stirred up against him.

The field of his labors seems to have been among the "foreign" Jews, who had their own synagogues. Among the five classes of foreign Jews mentioned, we find those of Cilicia. Stalker suggests that Saul of Tarsus may have been in charge of this synagogue. Where he had been, since completing his studies with Gamaliel, we are not told. It is probable he was not in Jerusalem during the ministry and death of Jesus, or he would somewhere have alluded to the fact. We may well believe he went back to Tarsus for a time. However that may be, now we find him in Jerusalem, a loyal supporter of the Jewish religion.

Just what were the grounds of the opposition against Stephen, we are not told. He evidently pointed out weaknesses in the religion of the rabbis, as did Jesus, which others could not see. And we are told, "they were not able to withstand the wisdom and the spirit by which he spake."

2. The scene in the Council Chamber. This is certainly one of the most striking pictures that history has to offer us—this young man with "the face of an angel," and "the power that comes from sublime courage," standing before the haughty council of seventy Jews. It is the same Sanhedrin before which Jesus stood, a few years before, gathered in the hall adjoining the Priests' Court of the temple, and seated in a semicircle.

The masterly exposition of God's dealings with his chosen people could not have failed to stir their hearts and call forth admiration for the eloquent young speaker. Stephen showed a wonderful knowledge of the Scriptures, setting forth the story of Abraham, Isaac, Jacob, and his twelve sons; of Moses as leader of the children of Israel out of the Egyptian bondage; of David, and Solomon the builder of the first temple; of the prophets from whom he quoted, as he added, "The Most High dwelleth not in houses made with hands." This speech reminds us much of those Paul was to make later on, as in the synagogue at Antioch in Pisidia (Acts 13:14–41).

As he speaks of the temple, they await with breathless interest to see whether he will speak of it as Jesus did. Indeed it is what he has to say of Jesus, that they are especially anxious to hear. He speaks out boldly, likening them to the fathers who resisted God and slew his prophets of old. So they have slain the Just One.

This is more than they can bear. Stephen is hurried forth before he can say more, to meet the death of the blasphemer, in accordance with Lev. 24:16. The Damascus Gate on the north side of Jerusalem, is pointed out as the supposed place of Stephen's death, which must have been outside the city. It will not be best to dwell upon the details of the harrowing scene. We are anxious to find

3. Paul's part in the story. In the story in Acts we find Paul looking after the garments of those who cast the stones—the witnesses were expected to start the cruel proceeding. So he must have seen it all, and the scene must have been one to remain with him always. Surely the spirit of Stephen, so like the spirit of Jesus, as he prayed for forgiveness for those who knew not what they did, showed Paul something different from anything he had ever found in the Law. We believe it had an important part in the change that was to come. St. Augustine says, "the church owes Paul to the prayer of Stephen."

Many have wondered, and the question has often been asked, "How could Paul do it? How was it possible that Paul could help to stone Stephen?" The story of his life from childhood up to now is my answer. He had been taught to *believe without thinking*. But that could no longer be. The awful events of that day aroused his conscience with the blows of stones. *From that hour he began to think for himself.* Had he begun earlier, he might have been kneeling in Stephen's place, stoned for Jesus' sake.[1]

"The Son of God Goes Forth to War," a martial hymn of the church which appeals strongly to boys and girls, has been appended to this chapter in the notebook. It will be seen at a glance that the story of Stephen as the first martyr inspired this hymn. Read it over, noticing the pictures suggested, and encourage the class to learn it as an addition to their list of hymns, if it is not already familiar to them. Tennyson, too, has described the death of Stephen in "The Two Voices":

> He heeded not reviling tones,
> Nor sold his heart to idle moans,
> Tho' cursed and scorn'd, and bruised with stones:
>
> But looking upward, full of grace,
> He pray'd, and from a happy place,
> God's glory smote him on the face.

[1] BIRD, *op. cit.*, p. 130.

CHAPTER XVI

ON THE ROAD TO DAMASCUS

References for study—

Acts 8:1—9:8.

GILBERT. *Christianity in the Apostolic Age*, pp. 59–66.

Encyclopedia and *Bible Dictionary*, on "Damascus."

CONYBEARE AND HOWSON. *The Life and Epistles of St. Paul*, Vol. I, pp. 83–93.

FARRAR. *St. Paul*, chap. x (Vol. I).

STALKER. *Life of St. Paul*, chap. iii.

SABATIER. *The Apostle Paul*, Book I, chap. iii.

BIRD. *Paul of Tarsus*, pp. 130–48.

Illustrative material.—A view of Damascus from one of the spurs of the Antilibanus range. The picture for the first page of Part III gives Raphael's idea of the event.

Central thought.—Damascus, toward which Paul was journeying, is one of the cities which we wish to remember in connection with the story of his life. It was the city of rose gardens and fountains. Here Abraham had stopped on his long journey from Haran to his new home in the Promised Land. Eliezer of Damascus would visit his own city on his mission to Haran to find a wife for Isaac. Jacob would pass through it and find rest and refreshment, on his flight from his father's home at Beersheba, and again on his return after

twenty years with all his flocks and his family. It was also the home of Naaman, who boasted of its rivers, Abanah and Pharpar, when Elisha asked him to bathe in the Jordan, to rid himself of the leprosy.

Its beauty was famous. It has been likened to "a handful of pearls in a goblet of emerald." This picture will serve as the setting for the story—a "treasure city in the midst of a desert," as Mr. Forbush calls it. The contrast between it and the hot road over which he had been traveling, may be likened to the life that was soon to open before Paul, compared to his previous years of searching in vain for peace and contentment through the keeping of the Law.

Suggestions to the teacher.—The teacher will notice that the first paragraph is often devoted to a review. Here the general results of persecution are again brought out, and brief reference is made to some of those who had begun to tell the story in places outside of Jerusalem—to Philip in particular. The putting to death of Stephen is mentioned as a special cause for scattering the disciples who carried the good news as seed is scattered by the wind. The apostles, however, for the most part, thought it best to remain in Jerusalem, and strangely enough, they were none of them put to death at this time. These "followers of the way," as Jesus' disciples were called, soon formed centers

in others cities. One of the strongest of these was at Damascus. And this little circle now attracted the attention of Paul.

In grouping our thoughts about Damascus, we accomplish several objects. First, we are interested in the geography of the story. Where was this city to which Paul now decided to go? How far was it from Jerusalem and in what direction? The map shows us that it is toward the north, at a distance of 150 miles, and the journey would take nearly a week, traveling as Paul would, on horseback. Furthermore, we wish to connect it with other events which it may suggest to us. Damascus is a city of which we hear often in the Bible. Its location as a near neighbor to Canaan, and its attractiveness we should keep in mind all through the story of Israel; also the fact that it is situated on the caravan road from the East to Egypt, and all travelers must pass through it.

II Sam. 8:5, 6, tells us that Damascus came into the hands of David during the wars of the kingdom. II Kings 14:28 and 16:9 show how it passed back and forth from one nation to another. Jer. 49:27 speaks of its walls, mentioned later in the story of Paul. These references have been given the pupils, and may be discussed briefly. The description of "the city of rivers and roses," set in the midst of the desert, has a striking symbolism for Paul's life at this point, as suggested above. Ask the class to

find out something about it from their own reading, in Bible Dictionary or Encyclopedia.

In the story of Paul's mission to Damascus and the wonderful experience on the Damascus road, let us think especially of (1) what led up to it; (2) what it brought out in Paul.

1. A series of pictures comes up before our mind's eye; the boy growing up under his mother's care and dutifully learning from his parents and from his teacher in the Tarsus school; the eager young student, anxious to gain all knowledge at the feet of the learned ones in the temple; the earnest young teacher, burning with the zeal of the Pharisee, who thought a strict observance of the Law was what would hasten the coming of the Messiah; who therefore spoke with threats, and at last resorted to violence, to compel all to such observance, in the supposed service of the Most High.

All his life he had been seeking God, and now on this week's journey, alone except for a guard of attendants with whom he would not talk, he would be forced in upon his own thoughts, for he was still seeking, and had not found him. At first his mind would be full of the idea of overtaking some bands of refugees. He would anxiously watch all who came in sight. But as they all turned out to be merchants with their wares, gradually his mind would revert to his own life. And the stern man rode on, the servants in awe of him. His past rose

before him as he rode northward. He would begin to question himself, and phrases which he had heard from the lips of Stephen would persist in coming before his mind. "Peace" was one word that could not be silenced, and the phrase of his wise old teacher, "fighting against God."

As they passed through Galilee, the scenes where Jesus lived and worked, he could not fail to hear about him from the people who had learned to love him in those few short years, and to feel something of the power of his life.

As the road of black rock wound over the hills northward, still those words would be ringing in his ears. Had not his zeal led him as far as it could blindly? Had not all his past been but the preparation for this great vision—the revelation of his life?

2. In beholding the scene on the hot stretch of road at noonday—now the level sand instead of the rock of the path over the sides of Hermon—("the tower of Lebanon which looketh toward Damascus," Song of Songs 7:4), let us place the emphasis on the words of Paul which we have chosen for memorizing, in Acts 22:10, "What shall I do, Lord?"

Mr. Gilbert draws our attention to the fact that more is said of the conversion of Paul than of that of any other man spoken of in the Scriptures. A discussion of the event would be out of place at this

time. The outline will bring out the main details. The boys and girls will notice the completeness of the change in Paul, as he sees that "fellowship with God" is what he has been seeking.

The lesson should be an impressive one, as the "age of decision" is fast approaching for them. Those who are thinking can scarce fail to see what a wonderful thing it is when God speaks to the soul, as he is waiting to speak to them.

The teacher will not need to say a great deal. Let God speak through the story.

The expression of Paul's real self at this time—the cry of his soul—seems to show his realization of a mission before him. He wants to know what it is his nature must be *doing*. This same thought is doubtless pressing upon these young lives. Paul must wait in darkness for a little time. Neither has God's plan yet unrolled for them. There are still some years of preparation, before the time for starting the life's work. But note that the vision will come without such a revolution as was necessary in the life of Paul, if the child grows up in the spirit of Jesus, of love for God his Father, and for all of his fellow-men. Herein lies the responsibility of parent and teacher.

CHAPTER XVII

PREPARING FOR HIS WORK

References for study—

Acts 9:9–31; 22:12–21; Gal. 1:13–24; II Cor. 11:32, 33.
BURTON. *Handbook of the Life of the Apostle Paul*, p. 17.
BURTON. *Records and Letters of the Apostolic Age*, pp. 21, 22.
GILBERT. *Christianity in the Apostolic Age*, pp. 66, 68.
CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, pp. 94–106.
STALKER. *Life of St. Paul*, chap. iv.
FARRAR. *Life and Work of St. Paul*, chaps. xi–xiii.
BIRD. *Paul of Tarsus*, pp. 144–60.

Illustrative material.—A view of Straight Street, and of the Walls of Damascus.

Central thought.—In considering Paul's preparation for his work, it will be interesting to compare it with that of other leaders, as Moses, Elijah, John the Baptist, and Jesus himself, from the Bible story, all of whom we find for considerable periods alone in "the wilderness." Likewise in the life of Luther, the period of study and communion with God in the Augustinian monastery at Erfurt, and in that of Lincoln, the days of rail-splitting on the Illinois prairie and of evenings spent with the world's classics by the flickering light of the fireplace blaze.

Suggestions to the teacher.—It will be noticed that the story of Paul's experiences during this period of his life are told three times in the Book of Acts, once by Luke, and twice by Paul himself; also that these accounts vary somewhat. Even the story as told by Paul is different when he speaks on the stairs of the Jerusalem castle and before Agrippa at Caesarea. Again in the letters which Paul writes to the churches of Galatia and Corinth, there is further variance. But when we think of the time that intervened between these different utterances and the varying emphasis which would be natural with the different audiences, we are not surprised that the same phases of the occurrence were not always mentioned.

From these five sources, however, we gain a general idea of what transpired during those years in the life of Paul. They naturally divide themselves into three parts.

1. The story of Ananias and the church at Damascus occupied the first part. The three days passed in this chamber at the house of Judas, without sight, food, or drink, remind us of the three days before the resurrection of Jesus. For was not this room the "tomb of a fruitless life"?

And it was a strange new life that Paul was beginning. We know little of the detail of those first weeks after he joined the little church at Damascus. Whatever may have been his course, whether he

went directly to the synagogue to proclaim his new birth, or whether his public life was delayed until his return from Arabia, let us take his own words for the spirit that possessed him, the words to King Agrippa (Acts 26:19), which we choose for our "memory verse," "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision."

2. Arabia and Damascus. When Alice Freeman Palmer was offered the presidency of Wellesley College without warning, and asked for an immediate reply, her husband tells us that instead of seeking advice from others, she took her horse and drove out through the country roads, where it came to her what she should do. We have most of us experienced this desire at crises, to be alone with God and our own souls. It was quite natural that Paul should feel the need of solitude after this great revelation, which of necessity meant a revolution in his life.

Just where "Arabia" was, we do not know—whether Sinai, where Moses and Elijah had been before him, or "the wilderness of Damascus." It matters little. He tells us, too, that he went back to Damascus. He was ready now to speak in the synagogues. And he would speak for Jesus with all the earnestness with which he denounced him before. As before, also, he would become a leader, and as leader, the Jews would seek to remove him, in one way or another. The dramatic manner of

his escape is spoken of twice. And the fact that it was "the governor under Aretas the king" who sought to apprehend him perhaps helps to fix the date in the year 38. (See discussion by Bacon.)

3. Back to Jerusalem and Tarsus. We cannot fail to contrast the lone "traveler in a brown cloak," starting toward Jerusalem after three years' absence, with the proud and vengeful Pharisee who journeyed over the caravan road in the opposite direction. Now, the "peace" is his, and all the world is changed. We may imagine him lingering in the haunts of Jesus, to find out all he can of that wondrous life.

Then on over the Mount of Olives, to Jerusalem again. But what a different city; illumined now with the memory of One more lustrous than the shining temple. It was not now the temple that would attract him, but the humble band of followers of the Man of Galilee. Yet in seeking them he was to be sadly pained, for at first they would not receive him. How his great heart must have ached, when the women and children along the streets ran away in fear as they recognized the cruel persecutor.

And here we welcome into the story a large-minded man who was to have an important part in fashioning Paul's future. It was Barnabas who was to introduce him to the disciples. Barnabas too was a foreign Jew. Perhaps he and Paul had met before, in the Cilician synagogue or on journeys to and from their homes, for Barnabas came from

Cyprus, the large island just off the coast from Tarsus. Among the disciples two are especially mentioned. Peter takes him to his home. It was Peter he wished especially to talk with. The others he did not see. Paul's great desire to remain in Jerusalem and preach Jesus was not to be gratified. The apostles realized that it would not be safe for him to stay there. He too was convinced by a vision. Whether it came now or on a later visit to the temple, makes little difference. It was to determine his life's work.

And so his new friends went with him as far as Caesarea, and he started again for Tarsus, where he was to spend the next few years, of which little is said. Paul was not yet ready to start out as the Great Missionary.

Do not neglect to see that the pupils take note-books home in preparation for next Sunday's review.

CHAPTER XVIII

REVIEW OF PART III

These four questions can easily be answered within the hour. The teacher should always avoid supplying the material to the pupil. Help him to look it up for himself, if it is not perfectly clear in his mind.

There is nothing new required here. The last two questions admit of originality on the part of the pupil. The third will be answered in different ways by different members of the class, showing what has specially impressed each one.

PART IV
PAUL'S JOURNEYS

INTRODUCTION

In the vision in the temple, of which Paul tells us, he seemed to hear the words which we have chosen for the Introduction to Part IV, as given in Acts 22:21: "And he said unto me, Depart, for I will send thee far hence unto the gentiles." Ask the pupils to repeat the four verses heading the four parts, in order, and they will find the story of Paul in outline.

We shall from now on follow Paul on his travels, as the Great Missionary, from the time when Barnabas finds him at Tarsus, not far from the year 44, to the end of his life in the great city of Rome, about the year 64 A. D., perhaps twenty years later.

The picture furnished for this page represents Paul in his traveling cloak, his right foot ready to take another step forward. In his right hand is "the sword of the Spirit," and in his left, "the word of God." We may well believe his "loins girded with truth," and his "feet shod with the preparation of the gospel of peace," and that he has on "the breastplate of righteousness." It is the work of Fra Bartollomeo, the monk of Florence and friend of Raphael, who is said to have taught Raphael how to paint draperies. Notice the splendid light and shade and the grace in the folds of the long cloak.

A SURVEY OF THE FIRST JOURNEY

Acts 11:19—14:28

The attention of the teacher is drawn to a slight difference in arrangement of the presentation of the material of the journeys from that which has preceded them. There are four main divisions for the remainder of the story. All that is introductory to each journey is grouped under the head of that journey, a *central thought* being chosen for the journey as a whole for the sake of preserving a unity in each case. A "memory verse" has also been selected, which is intended to summarize that thought.

The story of this journey will be found in Acts 11:19—14:28. The pupils have been asked to read this whole section, to gain at the start a general survey of the journey. The teacher should of course prepare this material carefully. For the outline in the Burton *Handbook* see pp. 18, 19. The story is told by Bird on pp. 160–222.

Illustrative material.—Of Antioch we have several illustrations in the Ben Hur souvenir before mentioned. Two of the revels in the Grove of Daphne will especially represent this lesson.

For the visits to Cyprus and Lystra, we have copies of two of the tapestries made from Raphael's cartoons, "Elymas Stricken with Blindness," and "The Sacrifice at Lystra."

A view of a mountain road in the Tarsus region of today is also furnished.

As a *central thought* for Paul's First Journey, let us take the City of Antioch, which Farrar calls the Second Capital of Christianity. It was the starting-point for the first three journeys and doubtless would have been for the fourth, had Paul not been a "prisoner of the Lord," and taken to the great city of Caesar in God's own way. Thus it is a center about which the various visits may be grouped.

The "gay and guilty city" is also typical of the world which Paul goes forth to conquer. The "Queen of the East" became a by-word for the height of pagan pleasures.

As most expressive of the experiences of this and the following journeys, let us learn Paul's own words in II Cor. 11:26, 27. The class should be on the watch for the place for this "memory verse."

Suggestions to the teacher.—There is here an excellent opportunity for introducing the pupil more directly to the world of Paul's day as a whole. A large portion of the lesson period may be very profitably devoted to geography. The pupil has been given in the notebook a list of the places visited during the first expedition from Antioch, including—after the relief mission to Jerusalem—Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, and Derbe. These he has been asked to locate, and the leader

may make use of their situation near the eastern end of the Mediterranean to show that this first journey was but the beginning of the great traveler's mission to carry the glad news to the gentiles.

A wall-map hung before the class will be the best aid in illustrating what the superintendent of the department has to say of the extent and characteristics of the wide area which Paul visited. If such a map is not at command, the pupils may follow the speaker on their individuals maps. The leader will of course aim to connect the story of Paul's world with the world of today, wherever a good opportunity occurs, making use of allusions to any recent events of interest which have taken place in these same districts bordering on the Mediterranean and are so immediately brought to our attention through the medium of the daily press.

The "memory verse" should be repeated and discussed here, and frequently called to mind and applied throughout the succeeding lessons.

The written work has been made shorter than usual, to allow for this general exercise.

CHAPTER XIX

THE CALL TO SERVICE

References for study—

Acts 11:19–26.

STALKER. *Life of St. Paul*, pp. 67–69.

GILBERT. *Christianity in the Apostolic Age*, pp. 78–81.

Suggestions to the teacher.—Of Paul's stay in Tarsus at this period of his life little is known. It was certainly a period of adjustment. Some think that the churches of Syria and Cilicia, visited during the Second Journey, were founded by Paul at this time. We may feel sure that he talked to all those with whom he came in contact, telling the glad tidings even while at his work. The idea has been advanced that it was necessary for Paul to wait yet a little longer, for the time to be ripe for the message to be given to the gentiles. All this time we know at least that he was hard at work on his Master's business. And this thought brings us face to face with a question which continued to arise and harass the church all through Paul's lifetime.

The church at Jerusalem had confined itself especially to the "seed of Abraham." Most of the followers of Jesus there were also Jews. Time must elapse for Peter to receive his revelation which led to the baptism of Cornelius. The inevitable must

also take place, in the scattering of the foreign Jews, such as Philip and Lucius of Cyrene, and their carrying the message to their friends who were not always Jews.

Just this happened in Antioch, where "men of Cyprus and Cyrene" had gathered together a goodly number of Greeks and formed a church. News of this body of course reached Jerusalem, and Barnabas was sent to the brethren, probably to carry them a message of good cheer, and also to report on their condition and needs to the mother church at Jerusalem. Some think complaint had been made of the admission of gentiles as a casting of "pearls before swine." Others believe that the church at Antioch had asked for help.

Whatever may have been the direct cause of Barnabas' visit to Antioch, he was fitted to appreciate the situation as was no one of the apostles. He must have been deeply impressed with the state of things he found there, for we are told that "a great number believed, and turned unto the Lord" before Barnabas arrived, and that he recognized "the grace of God," and "was glad." And after he had exhorted them, "much people was added unto the Lord."

God's providence was surely in the sending of this particular man. Peter would doubtless have been at a loss as to how to cope with the situation, judging from what we know of him later on. But Bar-

nabas knew the Greek world. He had too the broad view of Christianity. He knew that Antioch was to be an important point for the church, that the message would appeal more and more to these souls which were unsatisfied with sensual pleasures and ready for something higher. He knew too that the church must have more leaders. One man came before his mind insistently as the man for this work.

This was the keen-minded, great-souled Jew of Tarsus, who knew both the Jew and the Greek, who even then had begun to show that he could become "all things to all men." And Barnabas builded better even than he knew. A second time he saved Paul to the church.

The trip to Tarsus should be followed by the pupils on the map. It was not a long journey—sixteen miles down the Orontes to the port of Seleucia, named for Seleucus, the founder of the city, then across the gulf to the mouth of the Cydnus, and up the river to Tarsus, this distance having already been learned (see chap. i).

Perhaps Paul was somewhere out in the neighboring district of Cilicia or Syria, when Barnabas arrived. He found him, however, and they departed together. Is it likely Paul would refuse such a call?

CHAPTER XX

HEADQUARTERS AT ANTIOCH

References for study—

Acts 11:26.

RAMSAY. *St. Paul the Traveller and Roman Citizen*, chap. iii.

FARRAR. *Life and Work of St. Paul*, chap. xvi.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, Vol. I, pp. 121–26.

STALKER. *Life of St. Paul*, pp. 70–75.

HASTINGS. *Bible Dictionary*, article "Antioch."

GIBBON. *Decline and Fall of the Roman Empire*, chap xxiii.

WALLACE. *Ben Hur*, Book IV, chaps. v–viii.

Suggestions to the teacher.—We shall be interested to know more of the city which became the starting-point for Paul on his journeys, from which he set out, and to which he returned, in all but the last of them. Thus we shall devote a lesson to Antioch, the "Queen of the East, and next to Rome, the strongest, if not the most populous, city in the world" (Wallace). We may consider it typical of the cities of Paul's time. The teacher may well spend a good portion of the period in presenting as vivid a picture of Antioch as possible. The notebook work is shorter than usual. The teacher will perhaps suggest some of the features of Antioch and its life which will

form the pupils' description in the notebook. Their work is supposed to represent what they have gained from her presentation.

The royal city of Syria, Antioch on the Orontes, is spoken of by numerous writers of the day. Even the poets alluded to the corruption which flowed into Rome from the Syrian capital (Juvenal, *Satires* III, 62–65).

It was a city of 500,000 people, the part where the palace was, built upon an island, with five stone bridges joining it to the city on either side. It extended for nearly five miles along the foot of rocky hills. Like all cities of those times, it had walls.

> Those of Antioch were the most remarkable in the world. Their ruins can still be seen. They were broad and high, built from the side of the river in a line that climbed up the hillside over crag, cliff, peak, and ravine, with arches and solid masonry, right up to the very top of the rocky hills, along the uneven ridge, and down to the river again for seven miles, enclosing the city and half the hill of Silpius; and over the low archways of the city gates were massive square towers for additional protection. . . . . At the foot of the cliffs were the rose gardens and lily ponds, among glittering streams fed from the river beyond. . . . . The large crag behind the city, . . . Licos the sculptor, at a king's command, had carved into the shape of a man's head, with a crown that could be recognized from the sea, a head which has come down to us on their copper coins as the emblem of Antioch.[1]

Perhaps as graphic a picture as we have of the city, is given in *Ben Hur*. We recall that it was here

[1] Bird, *op. cit.*, p. 168.

that the famous chariot race took place, and the favorite chapters describing this stirring scene are preceded by an extended description of the Grove of Daphne adjoining the racecourse, for which the city was specially noted. This grove was "famed throughout the ancient world as a pleasure ground, replete with 'all that delights the five senses of man,' and noted especially for the splendor, abandon, and voluptuous pageantry with which the worship of Apollo was here celebrated."

Herod the Jewish king had given to Antioch a beautiful street, lined for several miles with a colonnade of white marble pillars and paved with blocks of white marble. Out this road to the west, was the Grove of Daphne. "Better be a worm, and feed upon the mulberries of Daphne, than a king's guest."

The Colonnade of Herod was easily found; thence to the brazen gates, under a continuous marble portico, he passed with a multitude mixed of people from all the trading nations of the earth. . . . . The road was divided into separate ways for footmen, for men on horses, and men in chariots; and those again into separate ways for outgoers and incomers. The lines of division were guarded by low balustrading, broken by massive pedestals, many of which were surmounted with statuary. Right and left of the road extended margins of sward perfectly kept, relieved at intervals by groups of oak and sycamore trees, and vine-clad summer-houses for the accommodation of the weary, of whom, on the return side, there were always multitudes. The ways of the footmen were paved with red stone, and those of the riders strewn with white sand compactly rolled, but not so solid as to give back an echo

to hoof or wheel. The number and variety of fountains at play were amazing, all gifts of visiting kings, and called after them. Out southwest to the gates of the Grove, the magnificent thoroughfare stretched a little over four miles from the city. . . . .

Rearward of the structure which graced the entrance-way—a purely Grecian pile—he stood upon a broad esplanade paved with polished stone; around him a restless exclamatory multitude, in gayest colors, relieved against the iridescent spray flying crystal-white from fountains; before him, off to the southwest, dustless paths radiated out into a garden, and beyond that into a forest, over which rested a veil of pale-blue vapor. . . . .

Upon the marble pavement there was a skurry of sandaled feet; the crowd opened, and a party of girls rushed about, and began singing and dancing to the tabrets they themselves touched. The hair of the dancers floated free, and their limbs blushed through the robes of gauze which scarcely draped them. One brief round, and they darted off through the yielding crowd lightly as they had come. . . . .

Devadasi-priestesses devoted to the Temple of Apollo. There is an army of them. They make the chorus in celebrations. This is their home. Sometimes they wander off to other cities, but all they make is brought here to enrich the house of the divine musician. . . . .

A sculpture reared upon a beautiful pedestal in the garden attracted him first. . . . . It proved to be the statue of a centaur. In his hand he held a scroll, on which, graven in Greek, were paragraphs of a notice:

O Traveler!
Art thou a stranger?
. . . . . .
Heed thou!
And stay and be happy.
. . . . . .

Farther on, out of the woods at his right hand, a breeze poured across the road, splashing him with a wave of sweet smells, blent of roses and consuming spices. . . . .

He walked first into a thicket which, from the road, appeared in a state of nature, close, impenetrable, a nesting-place for wild birds. A few steps, however, gave him to see the master's hand even there. The shrubs were flowering or fruit-bearing; under the bending branches the ground was pranked with brightest blooms; over the jasmine stretched its delicate bonds. From lilac and rose, and lily and tulip, from oleander and strawberry-tree, all old friends in the gardens of the valleys about the city of David, the air, lingering or in haste, loaded itself with exhalations day and night; and that nothing might be wanting to the happiness of the nymphs and naiads, down through the flower-lighted shadows of the mass a brook went its course gently, and by many winding ways. . . . .

He hurried away through the thicket, and came to a stream flowing with the volume of a river between banks of masonry, broken at intervals by gated sluice-ways. A bridge carried the path he was traversing across the stream; and standing upon it, he saw other bridges, no two of them alike. Under him the water was lying in a deep pool, clear as a shadow; down a little way it tumbled with a roar over rocks; then there was another pool, and another cascade; and so on, out of view; and bridges and pools, and resounding cascades said, plainly as inarticulate things can tell a story, the river was running by permission of a master, exactly as the master would have it, tractable as became a servant of the gods.

Forward from the bridge he beheld a landscape of wide valleys and irregular heights, with groves and lakes and fanciful houses linked together by white paths and shining streams. The valleys were spread below, that the river might be poured upon them for refreshment in days of drought, and they were

as green carpets figured with beds and fields of flowers, and flecked with flocks of sheep white as balls of snow; and the voices of shepherds following the flocks were heard afar. As if to tell him of the pious inscription of all he beheld, the altars out under the open sky seemed countless, each with a white-gowned figure attending it, while processions in white went slowly hither and thither between them; and the smoke of the altars half-risen hung collected in pale clouds over the devoted places. . . . .

Ah, what might be a fitting end to scene so beautiful! . . . . Suddenly a revelation dawned upon him—the Grove was, in fact, a temple—one far-reaching, wall-less temple! Never anything like it! . . . .

The law of the place was Love, but Love without Law . . . . For this a crafty priesthood subordinated Nature—her birds and brooks and lilies, the river, the labor of many hands, the sanctity of altars, the fertile power of the sun! . . . .

Good reader, why shall not the truth be told here? Why not learn that at this age, there were in all earth but two peoples capable of exaltations—those who lived by the law of Moses, and those who lived by the law of Brahma. They alone could have cried you, Better a law without love than a love without law.[1]

As we consider the cities of the Roman world in Paul's day, we can better understand how he came to write the first chapter of Romans, upon which we are so loth to dwell. With pupils of this age especially, it will not be wise to enter at any length into these unpleasant recitals. Strive only to impress upon them the luxury of the gentile world, and the disregard of what was spiritual.

[1] *Ben Hur*, pp. 197–209.

A very wholesome thought may be drawn out of the excesses of the age. Where can we find a better text for a temperance lesson? Temperance must include, of course, avoidance of excesses of all sorts—the excess of the spirit of pleasure-seeking, as well as intoxication from strong drink. The Greeks had for one of their mottoes the splendid words, "Nothing too much." Yet this motto was forgotten.

In this connection it will be of interest to see what Paul has to say of temperance. Three fine passages may be found in I Cor. 9:25, and Corinth was much such a city as Antioch; in Gal. 5:23, and Eph. 5:18. Also call the attention of the class to the words of Paul in I Cor. 3:16, 17 and again in 6:19: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" Remember that in boys and girls of this age there is awakening a paramount interest in their bodies, and a wonder regarding the new powers they are beginning to feel but do not yet understand. This curiosity regarding the story of life must be satisfied in some way. Here is a golden opportunity to direct their thoughts to the fact that "the temple of God is holy," which temple they are. And if these queries that will arise in every young mind have not been satisfied by a wise parent, it may be the privilege of the teacher to tell such a pupil something of what it means to be "made in the image of God"—the Creator. If asked to do so, that teacher will realize

that he or she has won the confidence of that pupil. A frank discussion of these verses will close the hour with the thought of temperance in all things, a lesson which will not be apt to be forgotten.

It is an interesting fact that the people of this pleasure-loving city gave the church the name "Christian."

> The people of Antioch were notorious for inventing names of derision. . . . . In every way there is something very significant in the place where we first received the name we bear. Not in Jerusalem, the city of the Old Covenant, the city of the people who were chosen to the exclusion of all others, but in a heathen city, the Eastern center of Greek fashion and Roman luxury; and not till it was shown that the New Covenant was inclusive of all others, then and there we were first called Christians, and the Church received from the World its true and honorable name.[1]

The labors of Paul and Barnabas in Antioch seem to have been signally successful, and many came into the church. But there were others to minister to them, and Paul and Barnabas might well begin to look for needier fields of work.

[1] Conybeare and Howson, *op. cit.*, Vol. I, p. 120.

CHAPTER XXI

A MISSION TO JERUSALEM

References for study—

Acts 11:27—12:25.

GILBERT. *Christianity in the Apostolic Age*, pp. 81–84.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, Vol. I, pp. 126–30.

FARRAR. *Life and Work of St. Paul*, chap. xvii.

Suggestions to the teacher.—Before starting on the first missionary journey, Paul and Barnabas took a short trip together from Antioch, after they had been there about a year. This was the relief mission to Jerusalem.

We find various records of the famines that prevailed during the reign of Claudius who became emperor in the year 41. Very little is told of this journey in the Scripture record. The last four verses in Acts, chap. 11, speak of the foretelling of the famine by the prophet Agabus from Jerusalem. A space is left for a short account of the journey. It is sometimes supposed also that Paul's own story of a journey to Jerusalem with Barnabas, as given in the second chapter of Galatians, refers to this trip. Here he speaks of going up "by revelation," to show the apostles there that he and Barnabas were to go "unto the gentiles, and they unto the circumcision." The apostles seemed

to be quite satisfied with this arrangement, and gave to them "the right hand of fellowship." He also mentions that they were anxious that the new converts "remember the poor." The carrying of the offering was of course the direct cause of this journey.

And in this seems to lie the great significance of the journey. The spirit which prompted a gift to the mother church in its need, though they must have had little to give, seems all the more beautiful when we think how that same mother church had been very reluctant to share the blessings of the gospel with those who were not Jews. They had not learned the "wideness of God's mercy," as we shall see later on.

There is one circumstance that fixes the date of this journey to Jerusalem even more exactly. It is the wonderful experience of Peter, and the strange death of Herod soon after, as found in the Acts, chap. 12, which we are told occurred at "about that time." It may be that Paul and Barnabas were witnesses of the sudden seizure of the king in the theater at Caesarea, on their way back to Antioch. Read the description of the scene in Bird, or chaps. xxiii–xxv in Mrs. Kingsley's *Paul*.

Notice that on the return journey John Mark, who afterward wrote the Second Gospel, was with them. They perhaps stayed at the house of Mary, the mother of Mark, the same house to which Peter went after his miraculous deliverance from prison, for Mark was a cousin of Barnabas.

CHAPTER XXII

THROUGH A NEIGHBORING ISLAND

THE FIRST JOURNEY

References for study—

Acts 13:1–12.

GILBERT. *Christianity in the Apostolic Age*, pp. 99–103.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, chap. v.

STALKER. *Life of St. Paul*, pp. 77–79.

FARRAR. *Life and Work of St. Paul*, chap. xix.

Suggestions to the teacher.—In beginning to follow the missionary journeys of Paul, it will be of value to the teacher to consider one of the chief characteristics of the age of adolescence. At this time in the life, in the words of Mrs. Lamoreaux, "a new conception of God is born, and a larger sense of responsibility to him, to the neighbor, and to the world." As the feelings and the imagination become the storm center, there emerges an enlarged idea of life and a realization that "no man liveth to himself." She adds, "It is doubtful whether any Christian life ever passes through this period without considering the ministry or the mission-field, or whether every life does not at some moment long to go in quest of a Holy Grail."

As the pupil faces the dawn of this period of the birth of the altruistic feelings, without having yet

outgrown the love of adventure, it would seem that the thrilling experiences of Paul should make a strong appeal. Missions seem quite the natural subject for study.

Of "the heathen world into which, as 'lambs among wolves,'" these three men were going, Dean Farrar says, it "was at that moment in its worst condition." It was "prevalently Greek and Roman; but it was a conquered Greece and a corrupted Rome—a Greece which had lost its genius and retained its falsity, a Rome which had lost its simplicity and retained its coarseness. Hardened by the cruelties of the amphitheater; without any serious religion; without any public education; terrorized by insolent soldiers and pauperized by mobs, the world-capital presents at this period a picture unparalleled for shame and misery in the annals of the world."

Into such a world, having received the "laying-on of hands," "two Jews of obscure name, of no position, without rank, without wealth, without influence, but mighty in the strength of a sacred cause, set forth unnoticed on the first of those journeys which were destined to convert the world," for they saw that there were enough to do the work at Antioch.

If the teacher wishes she may take this opportunity to note the magnitude to which the work of Christian Missions has grown from this humble beginning. Consult *The Why and How of Missions.*

The island of Cyprus, to which they went, Stalker calls "a kind of miniature of the world whose evils the missionaries had set forth to cure." It was only a short sail from the port of Antioch, and might be reached in a day. Being the old home of Barnabas, it was quite natural that they should go there. Though we have reason to believe that there were a good many Jews there, and Acts 11:19, 20 tells us that the gospel of Jesus had already been taken there, and it was men of Cyprus and Cyrene who brought it to Antioch, yet it is not the Jews in Cyprus upon whom the story dwells. The island was specially sacred to Venus, as it was near its western shores that she was said to have sprung from the foam of the sea. The chief town, Paphos, was the seat of her worship, where, as Virgil tells us, "is her temple, and the hundred altars glow with Arabian incense, and likewise give forth perfume from garlands ever blooming." Paphos was also the seat of the Roman government.

Landing at Salamis on the eastern end of the island, they seem soon to have made their way across it to Paphos. Use the map to follow their course. Though we are told "they preached the word of God in the synagogues of the Jews," the occurrence which appears to have impressed the writer is one that took place at the court of the proconsul at Paphos. Raphael's picture portrays the scene, and the pupil is asked to tell in his own words the story

of the first Roman official whom Paul won by his preaching, at the very center of heathen worship.

It seems to have been nothing unusual for Romans to listen to soothsayers. Indeed they were quite apt to be found at the courts of that day, when the world had no real religion. It was a soothsayer that said to Julius Caesar, "Beware the Ides of March." Yet Sergius Paulus seems to have been able to discriminate between false and true, to a noticeable degree. We see here one of the rare instances of the arousing of Paul's indignation. Though we usually see a man of the utmost humility, mingled with intense earnestness, and the tenderest of hearts yearning for those who are in darkness, this story shows him impatient of all sorts of fraud and hypocrisy, as was his Master.

One point to be noticed in connection with this story is the mention made of Paul's change of name. He was now going into the Gentile world, and it was fitting that he be called by his Roman name. It appears to have been no unusual thing for a man to have two names. "Simeon that was called Niger" is spoken of among the "prophets and teachers" in the church at Antioch. The name Paul was perhaps specially pleasing on account of its meaning (see chap. ii) to one who felt himself "least of them who believe." Yet from this time on, Paul seems to be the leader, and we hear of Paul and Barnabas, instead of Barnabas and Saul.

CHAPTER XXIII

IN THE HEART OF ASIA MINOR

THE FIRST JOURNEY

References for study—

Acts 13:13—14:28.

GILBERT. *Christianity in the Apostolic Age,* pp. 103–6.

STALKER. *Life of St. Paul,* pp. 80–85.

FARRAR. *Life and Work of St. Paul,* chaps. xx, xxi.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul,* chap. vi.

RAMSAY. *The Cities of St. Paul,* Parts III, IV, V, VI.

Suggestions to the teacher—As Barnabas had chosen Cyprus for the beginning of their labors, the next step was evidently the suggestion of Paul. They now took ship for the mainland adjoining the coasts of Cilicia, and in a couple of days were landing at Perga. This was a sea-coast town, where they would not stay long, as most of the population were driven to the mountains on account of the fierce heat of the summer season. Summer we may perhaps conclude it was, since they soon set out for the higher land of the interior. Some things in Paul's letters lead us to think that he himself may have fallen sick here. Here John Mark left them. We are not told why but may infer that it was through faint-heartedness, because later when he wanted to go with them, Paul was not willing. It is not unlikely

that he feared the dangers which faced them, for now they are to encounter in real earnest, the perils which Paul details in the verses we have chosen to memorize in connection with the First Journey. Dr. Stalker remarks, "They took their lives in their hands, and went forward." The teacher is reminded that in this lesson the "memory verse" is to be recalled and written.

It was to another Antioch that they now set forth —Antioch in the mountains, often called Antioch in Pisidia, to distinguish it from the Antioch "by Daphne." This would be a week's journey, over a rocky, slippery road, beset by robbers and wild beasts, where it was safe to go only with a company of merchants or shepherds, or a number of other travelers. We have a picture of such a road, as traveled by our missionaries in Asia Minor today. It was also most picturesque, and as they climbed they would look back over the beautiful but unhealthy coast they had left behind. At night they would camp in one of the wayfarers' inclosures, and if no village was near, would build a camp-fire, to keep away the wolves and hyenas whose cries could be heard echoing through the mountains.

Antioch in the mountains, the first of the four Greek cities they were to visit, was reached after they had passed a large lake, far up in this high country. It was the large city of this district, and a center for Roman soldiery. It was also a trading-

point, being on the great Roman highway, and therefore included a good many Jews among its people. The hills rose up beyond the city's walls. The cool mountain air must have been most refreshing, as it is today, though the site is now desolate.

They would probably hunt out some of their countrymen with whom to stay. Perhaps Paul would carry some of his hair-cloth to the busy bazaar, for he depended on his trade for a living. On the Sabbath they went of course to the synagogue, and, as visiting teachers, were asked to speak. We are specially interested in this first long sermon of Paul's which has come down to us. It is noticeably like Stephen's great speech, going back over the history of Israel, and leading up to the coming of Jesus, the Messiah. It is addressed to both Jews and proselytes—"Men of Israel, and ye that fear God." Notice who were specially interested in the new story, and the final effect upon the Jews, though they were broader than their brethren at Jerusalem, through daily contact with foreigners. It was with joy that they went on to the next city, not delaying to argue with their opponents.

Iconium was a very old city and is still the important place of that section. It is like Damascus in situation as well as in age, being surrounded by fields and gardens made possible by the mountain streams, while the country about suffers for scarcity of water. They stayed here some time, speaking boldly, but

gradually the people became divided in their feelings toward them. But they seem to have had friends to advise them when it was time to leave, and thus escape being stoned.

The two cities to which they next went were farther along the Roman road, nearer the frontier, and thus farther removed from the romanizing influence. The people were more simple, as we see by the strange experience that befell the travelers in Lystra. Here Paul and Barnabas were, to their great astonishment, mistaken for gods, after the wonderful cure of the lame man. The picture shows one of the heathen temples; and it was the custom for the beggars to take a station near them, where the crowds would pass by, and they could be seen and heard. The idea of size was attached to the chief of the gods, and Mercury, the messenger whose statue is seen in the picture, was quick and clever with his tongue. There were twelve principal gods, called by different names by Greeks and Romans. We have here the Roman names, as well as in the case of Venus and Apollo. The list has been placed in the pupil's book as a matter of general interest. Notice the unwillingness on the part of both apostles to be taken for anything more than ordinary men. They seized the opportunity to point the people to the one God, the giver of fruitful seasons. But they found it hard to understand, as their next action shows. Perhaps they might have come to see, had not the

Jews who had been aroused against Paul and Barnabas at Antioch and Iconium, followed them up, and stirred up the people against them. One who may have been at the stoning, we shall hear much of later on.

The site of Derbe, the frontier town, has only lately been definitely located. It was more primitive than Lystra, without doubt, and no special experience here is chronicled. Notice by the map that the travelers might have descended by the Cilician Gates, which are only a short distance away, and soon have been in Syria. They did not do this, however, but retraced their steps, revisiting each of the Galatian churches, for this is now generally considered the territory called Galatia, to which the letter of that name refers. And this letter to the Galatians shows us that Paul made many dear friends among these people, whom he addresses as "my little children," and he says of them, that they received him "as an angel of God," while he was yet suffering with his "infirmity of the flesh," on his first visit to them. These two brave souls were even willing to run the risk of further persecution on this return journey, though by that time the excitement had probably died down to a great extent.

We may imagine the recounting of these experiences, on their return to Antioch. Thrilling as they are to read of, what must it have been to hear the

story of Elymas and the Roman governor, of the wild mountain climb and the attempted sacrifice at Lystra, of the stoning, and the return journey, from the lips of Paul himself?

A SURVEY OF THE SECOND JOURNEY:

Acts 15:1—18:22

The Scripture covering the Second Journey will be found in Acts 15:1—18:22. This should be read by the pupil in his home preparation. In addition to the reading, the teacher should ask the class to make out a list of the places visited, such as was given at the beginning of the First Journey with which to head the new page in the notebook. The Second Journey is to be traced on the outline map as it proceeds. An outline of the section will be found in the Burton *Handbook*, pp. 20–22; Bird tells the story on pp. 222–324.

Illustrative material.—We have to illustrate the Second Journey: views of Athens, Salonica, and Corinth with the Acrocorinthus.

Central thought.—The special thing to be noticed about the Second Journey is that it takes Paul into a new continent. The "memory verse" (Acts 13:47) which has been chosen for this journey seems to foreshadow just what the great missionary actually did at this time.

Suggestions to the teacher.—The presentation of this lesson is at the discretion of the department superintendent. If she desires she may spend some time upon a map exercise, as was done at the begin-

ning of the First Journey. Whatever may be her plan, the teachers should see that each pupil has a correct list of the places visited to put into his notebook in the space provided for it. Attention should be drawn to the significance of the passage from Troas over to Neapolis. Suppose Paul had gone eastward into Asia, instead of westward into Europe, what difference would it have made to us today? Would the Chinese and the people of India have been bringing the glad story to us in place of our sending missionaries to them? Also point out that Paul's course at this time was the carrying-out of the words that he and Barnabas had spoken in the synagogue at Antioch in Pisidia, which we have chosen for the "memory verse."

CHAPTER XXIV

THE CONFERENCE AT JERUSALEM

References for study—

Acts 15:1–35.

GILBERT. *Christianity in the Apostolic Age,* chap. xii.

FARRAR. *Life and Work of St. Paul,* chaps. xviii, xxii, xxiii.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul,* chap. vii.

Suggestions to the teacher.—In the First Journey, Paul has been spoken of as "trying his wings" (Stalker). We feel sure that he returned to Antioch more certain of his mission to the gentiles than when he left it. But during the two years or more that he and Barnabas had been gone, the old question had arisen again. So at Antioch they were met with the discussion as to whether or not a gentile must become a Jew, before he could be a Christian. By this they meant conforming to the Jewish law and ceremonial. Paul did not consider this essential or generally advisable. Explain to the pupils that being a Jew was a matter of religion rather than race. The Christians at Antioch would never have been troubled about this, if men had not come from Jerusalem again, to stir them up. They were too united, and too busy about more important things.

When Paul and Barnabas saw that the matter could not be decided to satisfy all, they determined to go down to Jerusalem with "certain others," Titus perhaps among them, and settle it by a conference with the apostles there. Chap. viii in Farrar, entitled "Judaism and Heathenism," shows very clearly how hard it would be for a Jew, with all his exclusiveness and hatred of outsiders, to come to feel that in the ancient promise, "all the families of the earth should be blessed," and "all the ends of the earth should see the salvation" of their God, though they had been saying these words over for generations.

The matter had been settled in the mind of Paul nearly twenty years before. He had made his choice between Jesus and the Jewish law, and he longed to help others to see the greatness of God's plan. He felt that he must do this. Whether or not the account in Gal. 2:1–10 refers to this or the former visit is really immaterial for our purpose. The only difference between the two occasions, as far as Paul was concerned, would be that he would now feel even more strongly on the matter than when he visited Jerusalem before. And his ideas prevailed though it was after sharp and almost bitter discussion. The Jerusalem Christians could not help seeing that he had had a revelation from God, and that God was with him. Notice what happened on the way to Jeru-

salem, and who was the chief spokesman at the conference.

The letter finally sent by the church at Jerusalem was a compromise. It dealt partly with ceremonial, but mainly with moral matters. Circumcision was not mentioned. It was the suggestion of James, the brother of Jesus, who seems to have been looked upon as head of the church at Jerusalem. This arrangement seemed to satisfy all. The story of this chapter has been left entirely to the pupils to develop in their notebooks. In so doing see that they bring out the principal points of the conference: (1) The question under discussion which was dividing the church; (2) the messengers sent to Jerusalem and the body to whom they were sent, pointing out its leader; (3) what they did on the way; (4) their welcome in Jerusalem; (5) the formal meeting—Peter's argument in their defense; their impressive account of their labors; and the decision of James, which followed; (6) the delegates sent with the letter; (7) their reception by the church in Antioch. The visit of Peter to Antioch, and his subsequent attitude on the question of eating with Gentiles as alluded to in Gal. 2:11–16, may be brought in here. Whom did Barnabas follow later on, Peter or Paul? So we see that the question was not settled for all time. We shall continue to meet it.

The thought may suggest itself to the class that

the question discussed at the Jerusalem conference has not been settled for all today. It is really the question of brotherhood—a word that we hear more often than any other at the opening of the twentieth century. Just what does brotherhood mean? These boys and girls are familiar with the word, and perhaps have already a desire to answer the question in their own lives. Can we find any analogy for gentiles in modern life? A discussion of this question may interest the class.

CHAPTER XXV

PAUL'S YOUNG FRIEND

THE SECOND JOURNEY

References for study—

Acts 15:36—16:5.

The two epistles of Paul to Timothy.

BURTON. *Handbook of the Life of the Apostle Paul*, pp. 91–100.

GILBERT. *Christianity in the Apostolic Age*, pp. 116–19.

STALKER. *Life of St. Paul*, pp. 85–90.

FARRAR. *Life and Work of St. Paul*, chap. xxiv.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, chap. viii.

Suggestions to the teacher.—The fact that Barnabas, like Peter, had not the full vision of God's purpose for the gentiles, may have had something to do with his separation from Paul before the beginning of the Second Journey. The reason given is their difference of opinion regarding Mark's going with them. Mark seems to have seen that the dangers were not too great to be overcome, and now wishes to join them on a tour of revisiting the churches. But the outcome of the matter gives Paul a new companion—one who appears to have appreciated the great spirit of the man he was to accompany. We find what sort of a man he was,

later on at Philippi. We regret to lose sight of Barnabas, who had done for Paul more than any other man. We know, however, that there were the most friendly relations between all three, through the after years. Paul spoke of Mark at the end of his life as "profitable for the ministry" and desired Timothy to bring him to him at Rome (II Tim. 4:11).

The course of Paul and Silas indicates an overland trip, which would doubtless include Tarsus at its beginning. What would be their route from Tarsus to Derbe?

It is at Lystra that one of the most important events of the trip takes place. In her description of the boyhood of Timothy, Mrs. Kingsley has brought out the careful education which he received at the hands of his Jewish mother and grandmother in strict accordance with the Jewish law, in spite of the fact that his father was a Greek, and his surroundings were heathen. If you make use of this selection bear in mind that it is from the mind of one woman. There is no one who has not the privilege of creating his own picture on the basis of the facts which are given us. Timothy now starts on with the great traveler and his companion Silas. He is to be with him much of the time through the years to come, and to help him in many ways. Paul speaks of him as his "beloved son," in the letters which he sent him during his last days, where he shows his fondness for his young friend and gives us many

interesting personal bits regarding Timothy and a number of their mutual friends. Notice that Paul circumcised Timothy before they started. This was not because he thought it would make any difference in Timothy, but only to satisfy the Jews. The parting from Timothy's devoted mother and grandmother must have recalled vividly Paul's own departure from Tarsus when he was still a boy.

Whether the term "Galatia" was used for the Roman province of that name, including these churches which they were now revisiting, or for the northern district of it, peopled by Gauls from Europe, is a matter upon which scholars have differed. The term seems to have been used in both senses. What sort of people the Galatians were we have already heard, from Paul's letter to them. Whether the sickness to which he refers occurred at this time or earlier, when he first came up to the mountains from Perga, we need not take time to discuss. It makes little difference with the story.

The long days that must be spent in getting to Troas on foot, we may get some idea of, from the map. We realize that more of the story of Paul is left untold than is given us. The country that was to be traversed at this time, is described for us by Dean Farrar and many who have been over it. We can imagine some of the burning words of Paul to the young Timothy and Silas during this long

journey, through places where he felt that he was not yet to preach.

The teacher is expected to work in, in her own way, the tracing of Paul's course from now on.

CHAPTER XXVI

ENTERING A NEW CONTINENT

THE SECOND JOURNEY

References for study—

Acts 16:6–40.

Letters to the Philippians and the Thessalonians.

BURTON. *Handbook*, pp. 45–48; 79–82.

GILBERT. *Christianity in the Apostolic Age*, pp. 117–26.

STALKER. *Life of St. Paul*, pp. 90–92.

FARRAR. *Life and Work of St. Paul*, pp. 475–520.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, chap. ix.

RAMSAY. *The Cities of St. Paul*, Parts I and VII.

SHAKSPERE. *Julius Caesar*, Act. V—for Philippi.

Suggestions to the teacher.—The visions or dreams that we are told came to Paul at this time were probably like other leadings that he had had. Who of us has not had such intimations at times? And the closer we live to God, the oftener we may expect them. The one at Troas is described more in detail than the others, but was doubtless of the same sort, what we should now call the working of the subconscious mind. It was a new road that they were now traveling. It must have been a difficult question to decide, whither they should go on leaving Antioch in the mountains. This was probably as far as they had intended going, when they set out. From here they

might have gone down to the coast, and across to Cyprus in the old way. But Barnabas was there with Mark, and they were not needed. They thought of several other places—Asia, with its great capital Ephesus, at the west, and Bithynia, stretching far to the shores of the Black Sea, at the north. But Paul was persuaded to press on, over the great Roman road. At Troas, something told him very plainly that he was to cross over into Europe. The importance of this decision will be brought out by the pupils in the review. Suppose he had decided to go eastward toward India and China. What difference might it have made to us? In Troas we recognize the ancient Troy, of which we read in Homer. The story of the siege of Troy may be familiar to some of the class who will be glad to tell it for the benefit of the rest. Only ruins of ancient Troy remained, however, in the days of Paul, who lived 1,000 years after the times of which Homer sings.

In connection with the sail across to Macedonia, draw attention to the numerous gem-like islands that dot the Aegaean Sea, "like stepping-stones" to the shores beyond. Across these straits came the conquering Roman eagles. Paul was now carrying the gospel of peace toward Rome, the world's capital. Notice the member of the party who joined them at Troas—Luke the beloved physician—writer of the Gospel of Luke, and author of the Acts. Note

also that in 16:10 the pronoun *we* is used for the first time. Watch for its occurrence hereafter. It is thought that Luke came from Philippi, the city toward which they were now going. If so, he may have emphasized the need of the Roman world waiting beyond the waters. Perhaps this was the cause of the "vision."

The first night would probably be spent by the four travelers in the harbor on the island of Samothrace. The next would bring them to the farther shores. Greece was divided into two provinces, Macedonia and Achaia. Of Macedonia we have heard in recent times, through the kidnaping of two missionaries—Miss Stone and her companion—who in lectures throughout this country told of being carried away to the caves of the bandits. So Macedonia is wild today, only a little less so than in the days of Paul. Its people were much less effeminate than those in the cities at the south, the Corinthians in particular.

There are three cities in Macedonia of which the story speaks. Philippi, but twelve miles from its port, at which they landed, was a small copy of Rome, a military center, the same Philippi where the ghost of Caesar had invited Brutus to meet him, and where the battle left the world in the hands of Antony and Octavius, not quite a century before. Through it ran the broad Roman road, over which the armies had traveled. And in it were the usual

Roman theaters, baths, and temples to the heathen gods.

There were not many Jews in Philippi, since it was not a trading-town. There was not even a synagogue. But Paul felt that he was to preach here, so he inquired for his countrymen. It was a strange experience that he had. On the Sabbath day, they joined those who "worshiped God." These met near the river, outside the city. They were women, and it is interesting to know that the first heart to open to the gospel on European soil was the heart of a woman. Note that Lydia was not a Jewess, but one of those whose minds were upon the higher things, and who recognized in the one God of the Jews, something greater than they could find in the heathen temples. Now she was to receive the sweeter message of Jesus, and her soul was ready to receive it. The baptism of her household, including perhaps the girls who worked with her, and the receiving of the apostles into her house, formed a beautiful beginning for Christianity in that land of dead religions. And she is prophetic of the Christian woman in Europe today.

In the story of the imprisonment of Paul and Silas, call the attention of the class to three points in particular:

1. The story of the young girl with the strange spirit. Compare this girl with Lydia and the damsels of her household, to see what the gospel meant

to the women of that land. We may realize something of what Paul's kindly interest in her might mean from the stories of girls and boys who are brought into the children's courts of our great cities, charged with delinquency. Harsh treatment has, in many cases, caused them to do strange things through fear. We can imagine the effects of a cruel master's blows upon this young girl. Kindness would do what it does for hundreds today, who are redeemed from unnatural surroundings, and changed completely. Our asylums point to numerous cases of cure from what we call insanity, through a sympathetic understanding of the patient. This helps us to see how a great-hearted, loving soul like that of Paul would make itself felt upon this girl, and work the miracle of love which we may see worked daily.

2. The effect of imprisonment on Paul and Silas. What sort of men must they be who could sing in the stocks, in the midst of the darkness of the prison, with backs still smarting from their recent beating? What does this show of making the best of circumstances, whatever they may be? Even when their own lives were in danger, they were interested in the welfare of this jailer. They knew that their God could care for them, as he did abundantly. This event certainly gives us an excellent illustration of the Faith, Hope, and Love, which Paul not only tells about, but shows forth in his own life. This experience must have recalled to his mind the many

he had caused to be imprisoned, and this memory would have added to his earnestness.

3. The value of Roman citizenship. This is one of the instances where Paul's Roman citizenship saved him from grave perils. As we have seen in chap. v, it afforded a man protection in any part of the world, granting him (1) trial by Roman courts; (2) freedom from dishonorable punishments, such as scourging and crucifixion; and (3) the right of appeal to Caesar.[1] Notice the surprise and fear of the magistrates, when they found that he was a Roman citizen.

The church at Philippi included some of Paul's dearest friends. One of his most affectionate letters was afterward written to them from the Roman prison. Probably he wrote them several others which have been lost, in the years between. In this one he speaks of gifts which they had sent him, when he went on to Thessalonica, and even in Rome (Phil. 4:15). They seem to have been much more free from faults than most of the churches, especially those in the more corrupt communities. This was perhaps due in no small measure to the wholesome influence of a woman like Lydia, and shows the power of one good woman. He calls them his "joy and crown," and the Thessalonians, his "glory and joy." The letters to these two churches in the cities named for Philip of Macedon and his daughter are singularly cordial and cheerful.

[1] Gilbert, *op. cit.*, p. 54.

CHAPTER XXVII

VARIED FORTUNES IN NORTHERN CITIES

THE SECOND JOURNEY

Scripture reference: Acts 17:1–15.
(For other references for study see preceding lesson.)

Suggestions to the teacher.—Thessalonica was a coast town, farther along the Roman highway, on the other side of the three-pointed promontory, which always attracts our attention on the map. Its location made it a center of trade, as it is today, under the name of Salonica. It is here that the Turkish sultan retired after his abdication. The text tells us that they had passed through two other cities of good size, on the great Egnatian Way, with its milestones marking the distance from the Imperial City. Such a trading-point would naturally attract many Jewish people. So here we find a Jewish synagogue. A Jew by the name of Jason took them in, and proved a most loyal follower though he had to suffer severely for his devotion to the cause, even after their departure. The letters speak of Paul's "working night and day," while in Thessalonica. Thus he supported himself, and set a good example to those who were accustomed to priests who never thought of work, but lived lives of ease. Their message seems to

have gained the interest of all for a time, but when some of the Jews saw that it began to attract women of prominence, they were "moved with envy." Again the travelers "left the narrow walls of a synagogue to preach to the world outside." And Paul could write later that his coming among them had not been in vain, so fruitful were his labors here, among these women of culture and men of northern hardihood, who "turned from idols to serve the living and true God." We may believe that some of these women were in the house of Jason on the night of the assault. The freedom of the gospel would mean much to the women of that day, for whom there was little of the true spirit of the home, under the system of idolatry.

Beroea was in the hills, off the Roman road. It had its synagogue, and the Jews were so much impressed with Paul's message that they began to pore over the prophecies. Here, as in the other two cities of Macedonia, the women were so numerous as to be specially mentioned among those who were interested. These open-minded people who "searched the Scriptures" must have rejoiced the heart of Paul. But soon the same thing occurred that had happened to him in Lystra, on the First Journey. Notice that here he left Timothy and and Silas. Luke seems to have remained in Philippi. What makes us feel that he did? Notice the pronouns

CHAPTER XXVIII

TWO GREAT CENTERS OF GREEK LIFE

THE SECOND JOURNEY

References for study—

Acts 17:16—18:22.

Paul's Letters to the Corinthians.

BURTON. *Handbook*, pp. 59–69.

GILBERT. *Christianity in the Apostolic Age*, pp. 126–33, and chap. xvii.

STALKER. *Life of St. Paul*, pp. 95–99.

FARRAR. *Life and Work of St. Paul*, chaps. xxvii, xxviii.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, chaps. x–xii.

RAMSAY. *St. Paul the Traveller and Roman Citizen*, chap. xi (pp. 196–201).

WRIGHT. *The Cities of Paul*, chaps. v, vi.

BECKER. *Charicles*, for the life of women in Greece.

Suggestions to the teacher.—Paul always liked to have companions. On this occasion, some of the Berean brethren went with him. The trip to Athens would be a memorable one. It would take about a week in one of the boats with bright-colored sails which skim over these same waters today. They would pass in sight of towering Mount Olympus, once believed by the Greeks to be the home of the gods, and some of the great battlefields of Greek history. Yet Paul's thoughts

on this occasion would be quite different from those of pride and patriotism which would occupy a Greek's mind. He was approaching the center of the world's art and wisdom; yet, in the words of Stalker, "he knew that Greece, with all her wisdom, lacked that knowledge which makes wise unto salvation, and that the Romans, though they were the conquerors of this world, did not know the way of winning an inheritance in the world that is to come; but in his breast he carried the secret which they both required."

The first glimpse of Athens, after they had rounded a high headland, would bring into view the height on which stood the temple of Athena, the patron goddess of the city, whose huge statue with its gilded helmet could be seen from afar. So idolatry seemed to dominate the city.

A short talk from someone who has visited Athens, telling of the approach from the port of the Piraeus, over the seven miles where were the "Long Walls" broad enough for a chariot to run along the top, and something of the city today, would be the best way of giving the class the material for this lesson. The beauty of this "city of marble and blue skies" has impressed many thousands of travelers. It has come down to us as the city of the most perfect art, architecture, and literature, which have profoundly influenced the whole world. The view of Athens will give us a general idea of how it looks today.

But we are chiefly interested in "the Jew in the brown cloak and sandals," who "cared for men, not stones." The fact that he strolled through the *agora*, or market-place, and watched the throngs there and talked with some of the wise men who frequented the porches that ran along its sides, as well as with the Jews in the synagogues, adds not a little to the interest of Athens.

Athens was so full of statues that someone has said that it was "easier to meet a god than a man" there. The multitude of these figures impressed Paul and set him thinking. The Jews did not believe in images of any sort. When asked to speak before their court, or Areopagus, as it was called—a Greek word meaning Mars' Hill, from the place where it usually met—he was ready. He seemed to know just how to adapt himself to all audiences. Notice how different this speech is from those delivered to gatherings of Jews to whom he showed the fulfilment of Old Testament prophecies. These people had no interest in the Jewish Scriptures, if indeed they knew anything of them. But the keen-minded Jew understood them, whether they were Epicureans, who sought happiness, or Stoics, who laid emphasis upon the moral life and tried to endure everything that came to them unmoved. And he interested them, by quoting from one of their own poets and a very broad statement of those things which both he and they believed.

He held them until he began upon something of which they knew nothing. They spent their time looking for new things, but were utterly unprepared for Paul's message. When he mentioned the resurrection of Jesus, they departed; there was nothing for them here. Their indifference was harder for Paul to bear than open opposition. We are told that he won Dionysius the Areopagite and Damaris, who may have been a flower-girl, as Athenian women of the better sort were not expected to be seen in public. Yet he felt that he had accomplished little here, and never went back to Athens. These men in their wisdom did not know their need. He only waited for Silas and Timothy, for whom he had sent by the Bereans. He was anxious to send them back to the churches in Thessalonica and Philippi to get word of the Christians there. Then they were to join him in Corinth.

In letters of Paul written four or five years later to the Corinthians, he speaks of coming among them "in weakness, and in fear, and in much trembling." Corinth was the commercial center of Achaia, as Athens was the seat of learning. It was a city given to material pleasures, as Athens was to those of the mind. No wonder Paul felt discouraged at the corruption which he saw all about him. Here he later wrote the letter to the Romans, whom he had never seen, setting forth the sins of the gentile world in the very first chapter. The

letters to the Corinthians are full of allusions to sins of various sorts, which are not mentioned in the letters to the more virtuous Macedonians.

The situation of Corinth is very striking. There are two things to remember about it: (1) It was on a narrow neck of land—the "Bridge of the Seas"; (2) There was a great rock towering up behind it, on top of which there was most fittingly a temple to Venus the goddess of physical beauty and love. Mr. Wright says of it, "The entire crag or mountain was terraced and planted with trees and flowers, so that viewed from the north it resembled an immense bouquet, out of which peered statues of marble and bronze, marking the winding road that led to the temple on its summit."

Corinth is sometimes spoken of as "the proud city between the seas," and there was a "shiproad," over which small boats were hauled from one sea to the other, where now is the canal nine miles in length, which connects them. The Corinth of Paul's day was the second built upon the site, but there is nothing left of it today except a few pillars and some buried remains that archaeologists are seeking to uncover. It was very natural that Neptune, the god of the sea, should be worshiped in Corinth. So a great statue of him was found in the market-place, with water spouting out of his mouth, as he stood upon a huge fish.

In the city where goods were exchanged from all

parts of the world, there would be many Jews, as well as all other nationalities. The two Jews that Paul lived with in Corinth we wish to notice especially, for we shall meet them again in Ephesus. Aquila and Priscilla were tent-makers, like Paul, and with them he worked at his trade for the year and a half of his stay there. Besides this common interest, there was another thing that attracted Paul to them: they had come from Rome when the Jews were banished by the emperor Claudius. Perhaps it was because of what they told him of the Imperial City, where he tells us he was anxious to go, that he afterward sent the letter to the Roman brethren whom he had never seen.

The return of Timothy and Silas from Macedonia is to be noted. It is of interest not only for the joy it would bring to Paul, to see his old friends again, but because he then wrote the first of the letters which have come down to us, I and II Thessalonians, the oldest books of the New Testament, for the gospels were not yet written. We have spoken of these two letters in the chapter on the churches of Macedonia.

In spite of the discouragement which Paul felt here in Corinth, with its idols' temples and its luxury and vice, something seemed to tell him to go on with his preaching, that there was work for him to do here. Only the expected happened in the anger of the Jews, though probably Paul was

happily surprised when Crispus the ruler of the synagogue joined the disciples. Another meeting-place was readily found, in the house of Justus, next to the synagogue. Paul doubtless spoke to these people about making their bodies "temples of the living God," as he wrote in the verses which we have found before in connection with the disgraceful revels of Daphne. His stay in Corinth was longer than in any other city except Ephesus and his success was great.

Paul's experience before Gallio, the Roman governor, shows a reasonableness in this man which spoke well for the Roman character, and perhaps made the apostle all the more hopeful of his trip to Rome. Gallio thought the Jews very foolish, at least, to make such a fuss over nothing. He was the brother of the great Roman statesman Seneca, and called by him "Sweet Gallio." We are interested in Sosthenes, the Jewish leader, because it is possible that he became a Christian, for a Sosthenes afterward joined Paul in writing the letter which we call I Corinthians (1:1).

The short stop at Ephesus on Paul's way to Caesarea need only be mentioned, with the fact that Paul left Aquila and Priscilla there, where we shall soon meet them again. Cenchreae, the port of Corinth, where Paul paid his vow, was the home of Phoebe, who carried the letter to the Romans. (See Rom. 16:1, 2.) Vs. 3 following shows that Aquila

and Priscilla later returned to Rome. The letter to the Romans is thought to have been written from Corinth at the close of the Third Journey.

The vow completed at Cenchreae is of interest as showing that Paul was still willing to conform to Jewish customs and observe the law regarding them. Usually the head was shaven in the temple at Jerusalem, but sometimes the hair was saved and carried to the temple as an offering, instead. This vow was doubtless one of thanksgiving for a deliverance of some sort. The spirit of Paul in this regard is well set forth in the verses of I Cor. 10:30–32, which are given to be completed in the notebook.

The usual preparation for the next week's review should be made by the teachers at this time—with the reminder to the pupils to take their books home.

CHAPTER XXIX

REVIEW OF THE FIRST AND SECOND JOURNEYS

The first five questions will present no difficulties to the pupil who has carefully prepared the chapters covering the first two journeys. The chief hindrance met by Paul throughout his missionary labors was, of course, the lack of appreciation of the broadness of his mission, on the part of his own countrymen, and their attempt on various occasions, to show that he was ignoring the law, rather than preaching its fulfilment. The case of the false teachers sent to the Galatians is a good instance of their continued attempts to injure his work and influence. It is an instance of those who would be expected to help most being the greatest hindrance, which sometimes occurs today. Be sure that the class understands how it is that the letters to the Thessalonians are the oldest part of the New Testament; they were the first of the letters to be written, and the letters were written before the story of their writer, for a man's life is not written till after he is dead. It was many years after Jesus' death, before the gospels were written.

Let the answers be the pupil's own thought. Remember that the teacher should direct and correct, being sure that the proper material has been supplied,

but fails if he or she tries to do the thinking for the class. For instance, in Question 6 draw from the pupil the fact that Columbus brought to Europe the news of a new continent, while Paul took to Europe the glad word of a heavenly country and told how to find the way to be dwellers there. Which was the greater service?

A SURVEY OF THE THIRD JOURNEY:

Acts 18:23, through chap. 20

Suggestions to teachers.—Twelve blanks are placed at the head of this chapter, for the pupil to fill in the places visited on the Third Journey, and to help him in tracing Paul's course on the map as has been done in the two preceding. For this, the story will be found in Acts 18:23–20:38. The outline is given in Burton, *Handbook*, pp. 24–26, and the story is told by Bird, pp. 324–411. The "memory verse" chosen is Acts 17:24. The teacher may use her own judgment about making a separate lesson of this.

Illustrative material.—A representation of Diana of the Ephesians, as she is portrayed in the dark shades of oriental alabaster, in the strange figure to be seen in the National Museum at Naples, and a copy of a French canvas representing "St. Paul Preaching at Ephesus," are furnished with this chapter.

Central thought.—The events of the Third Journey center about Ephesus, the chief of the cities of Asia Minor. The worship of the goddess Diana of the Ephesians, with the sale of whose images Paul's preaching interfered, is typical of the heathen world and the "turning-upside-down" of its customs, which

was necessitated by following Jesus. The "memory verse" is chosen to bring out this thought which is so strongly emphasized by Paul's experiences in Ephesus.

CHAPTER XXX

ONE OF PAUL'S LETTERS

References for study—

Gal. 1:1—6:18.
BURTON. *Handbook*, pp. 51–57.
STALKER. *Life of St. Paul*, chap. ix.
GILBERT. *Christianity in the Apostolic Age*, chap. xvi.
FARRAR. *Life and Work of St. Paul*, chap. xxxvi.
RAMSAY. *St. Paul the Traveller and Roman Citizen*, chap. viii.

Suggestions to the teacher.—We know nothing of Paul's visit to Jerusalem at this time; if, as we suppose, he "went up" there from Caesarea, Acts 18:22. But we soon find him back in Antioch, after three years' absence—probably the years 51–54. We are told that he spent "some time" there. This was probably at least a year. (See table of chronology.) He would have much to tell of the new friends who had welcomed the gospel in Macedonia and in the great city of Corinth. In the meantime, Timothy had doubtless taken this opportunity to visit his old home at Lystra and his devoted mother and faithful grandmother Lois. It may have been he who brought back news of the Galatian churches and the critical situation there. Something, at least, about this time, led Paul to have great anxiety re-

garding these charges of his, and to send them a very stirring and impetuous letter.

This letter for several reasons seems a good one for us to consider more in detail. In the first place, it is the one which tells us more than any other of Paul's own life. There was a special purpose in his speaking of himself here, as we shall see. In the second place, it expresses so well the foundation of all Paul's preaching, for it is "the quintessence of all Paul stands for" (Burton). Luther loved it better than any other, and called it "my epistle; I have betrothed myself to it; it is my wife." This was because it said that "Faith in Jesus was Christianity, not obedience to Jewish laws" (Bird). And it was the verse which says, "The righteous shall live by faith" (3:11), that came to him with such force as he was ascending the "Holy Stairs" in Rome, that his experience resulted in the Reformation when he returned to Germany. It was the same old question which had led to the Conference at Jerusalem, before the Second Journey, and which seems never to have been fully settled during his lifetime. Not long after this, as we have before noted, he wrote "the greatest of all his epistles, one of the greatest and deepest of all compositions ever written by human pen" (Farrar)—the Epistle to the Romans—to anticipate the visit of these same meddlesome persons to the church there, and prepare the church at Rome to meet their representations.

Through an analysis of this letter to the Galatians, we shall be better able to understand all the others, for there are thirteen generally considered to have been written by Paul. These may be divided into four groups—the first comprising those written during the Second Journey, I and II Thessalonians; the second, those written just before and during the Third Journey, Galatians, I and II Corinthians, and Romans; the third group, those written from the Roman prison, Philippians, Ephesians, Colossians, Philemon; and the fourth, those written after the possible release succeeding, I Timothy, Titus, and II Timothy. It will be noticed that the letters as given in our New Testament, are not placed in the order of their writing.

The six chapters of the letter to the Galatians, as we have it, we may divide into five parts. The chapter divisions have been made by various scholars, in comparatively recent times, with all the headings and marginal notes. So it will be best not to pay much attention to them. The first five verses, which we may term the Salutation, tell us who is the writer of the letter, and to whom he is writing. Notice that there is room left for the pupil to tell something of the Galatians, as the term is generally understood. (See above, chaps. xxiii and xxv.) The time was probably during Paul's stay in Antioch between the Second and Third Journeys, though some authorities think it was later than this. The

letter was written because of the "Judaizers," or "false brethren," who had been even as far as Galatia, trying to turn the Christians against Paul, claiming that gentile Christians must observe the Jewish law, and that Paul was not a true apostle. It was to answer this charge that he went into the dramatic events of his life, showing that he was "called of God," in a very special manner. We must be thankful that he was thus led to express himself upon the important subject of Christian freedom.

It is generally supposed that most of Paul's letters were dictated, and doubtless Timothy did a great deal of the actual writing for him. Sometimes he would add a few words himself, as in the last verses of chap. 6, beginning with vs. 11—"See with how large letters I write to you with mine own hand."

Study this carefully yourself and point out to the pupil in a very simple way how in five parts Paul

1. Told to whom he was writing;
2. Something of his own life;
3. What he believed;
4. What he wanted them to do;
5. Gave his farewells.

The analysis following is that of Professor Burton, in its main points:

I. Introduction	1:1–10
1. Salutation, with assertion of apostolic authority	1:1–5

2. Rebuke of the Galatian apostasy, including the theme of the epistle, that Paul preached the true and only gospel . . 1:6–10

II. Personal Portion of the Letter . . . . 1:11—2:21

1. Proposition: Paul received his gospel from Christ, not from men 1:11, 12

2. Proof: drawn from various periods of his life . . . . . 1:13—2:21

III. Doctrinal Portion of the Letter.—"Justification by faith," the doctrine opposed by the Judaizers, defended on its own merits . . Chaps. 3, 4

1. Appeal to the early Christian experience of Galatians 3:1–5

2. Argument from Abraham's justification by faith 3:6–9

3. Argument from the curse which the law pronounces 3:10–14

4. Argument from chronological order of promise and law 3:15–22

5. Temporary and inferior nature of the condition under law . . . . . 3:23—4:11

6. Exhortation, appealing to their affection for him 4:12–20

7. Allegorical argument from two branches of Abraham's family 4:21–31

IV. Hortatory Portion of the Letter . . . . 5:1—6:10

V. Conclusion: Final appeal and benediction 6:11–18

CHAPTER XXXI

OLD FRIENDS AND A NEW CITY

THE THIRD JOURNEY

References for study—

Acts 18:23, and chap. 19; I Cor. 16:1, 2.

BURTON. *Handbook*, pp. 85–89.

GILBERT. *Christianity in the Apostolic Age*, chap. xv.

RAMSAY. *St. Paul, the Traveller and Roman Citizen*, p. 265.

STALKER. *Life of St. Paul*, pp. 100–3.

FARRAR. *Life and Work of St. Paul*, Vol. II, p. 6, and chap. xxxi.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, Vol. II, pp. 10–12, and chap. xvi.

WRIGHT. *Cities of Paul*, chap. ii.

Suggestions to the teacher.—Various writers have called our attention to the fact that the author of Acts makes a practice of dwelling only on what is new in each of the journeys. Accordingly he gives no details of Paul's last visit to the churches of Asia Minor, but hurries on to tell of his experiences at Ephesus, the center of a large territory which Paul had left untouched in his two previous journeys, feeling that he was not to go there at that time. But now he seems anxious to go there before starting on his long-purposed journey to Italy. And he had promised the people he would return.

That he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples," is Luke's concise way of telling of this farewell journey. Our imaginations must fill in the changes he found in these churches founded some eight years before, and the state of mind in which he would find these Christians who had doubtless received his letter a short time before. How much impression the "false brethren" had made upon them, we do not know. We may believe Paul had a good deal to say about the collection for the poorer Christians of the mother church at Jerusalem, of which he speaks in connection with the Galatians, in I Cor. 16:1. This was certainly returning good for evil again to those who stirred up the trouble. Paul perhaps realized that this would be his last visit among these warm-hearted friends of his. Possibly they did also. He had left Tarsus and Antioch for the last time.

Ephesus was one of the great cities of Paul's day. Commandingly situated about midway of the coast of Asia Minor, between the mountains and the sea, it looked out over the Aegaean toward the west, and the church that Paul planted there has been likened to a beacon shining across the waters in answer to the one at Corinth. Its harbor was a forest of masts, and its commerce would attract many of Paul's countrymen.

But besides being a great trading center, it was

specially noted for its Temple of Diana. "Great is Diana of the Ephesians!" cried the silversmiths, for her temple was one of the seven wonders of the world. To win this name among all the marvels of Greek architecture, it must have been wonderful indeed. It has been described as a veritable forest of marble pillars. These were 127 in number, the shaft of each 60 feet in height and cut from a single block. The temple contained statues of gold and silver, and priceless works of art, by such masters as Praxiteles and Apelles, the painter at whose grapes the birds were said to have pecked. But chief of all its treasures was the image of the goddess, supposed to have fallen from the skies. This was not a graceful figure of the huntress in white marble, as we are accustomed to think of the Greek goddess with the bow. Instead it was a small strange-looking figure of a dark substance—wood or stone—more like the idols of the Orient, for Ephesus was so situated that it was pervaded with the oriental atmosphere, as well as the Greek. Thus it has been called "the City of Superstition," and it was thronged with magicians and wizards. This was doubtless what led Paul to urge them to "have no fellowship with the unfruitful works of darkness," in his letter. The characters known as "Ephesian letters" which were supposed to serve as charms, and the shrines of which the story tells, could only meet with sale among a superstitious people. The temple was also

the treasure-house of the priests, for fabulous riches were kept there. And not least, it afforded a refuge for criminals, as all within a bow-shot, or about one-eighth of a mile, were safe from the arm of the law. The large theater, the scene of the riot, and the race-course provided for the entertainment of the citizens.

Timothy was later put in charge of the church at Ephesus, as we learn from Paul's letters to him. The apostle John is supposed to have written his gospel and ended his life there, so old that he had to be carried about to deliver his message, "Little children, love one another." And there he is believed to be buried. The Revelation, we recall, was addressed to "the seven churches of Asia," of which Ephesus is mentioned first.

There had evidently been an interest shown in Paul's message on his brief visit to Ephesus at the end of the Second Journey, when he "entered into the synagogue, and reasoned with the Jews," and "they desired him to tarry longer." He was anxious to return and plant a church here in the great expanse of territory between Galatia and the Aegaean, that he had passed by before. The "seven churches of Asia," representing the country surrounding Ephesus must all have been, at least indirectly, the fruit of Paul's labors. Another monument to Paul even greater than these, because more far-reaching, we may consider the "sublime epistle" to the Ephesians,

which Mr. Stalker calls "perhaps the most profound book in existence." Dr. Burton speaks of it as "the least personal of all his letters," but the one "giving the broadest view of Christianity."

Ephesus was, then, a field peculiarly difficult and especially important. It is interesting to find that another had been on the spot before Paul reached Ephesus. Apollos was an Alexandrian Jew, of great learning, yet he knew only of the baptism of John. And it fell to Aquila and Priscilla to teach him more. One of the first things Paul did was to baptize twelve men in the name of Jesus, for they had been teaching, perhaps as disciples of Apollos, in the name of John the Baptist only. Apollos seems to have been an eloquent speaker, and later in Corinth some followed him rather than Paul (see I Cor. 1:12). Yet notice that, far from dwelling on unessentials or personalities of any sort, Paul strove only to show that both men were but instruments in God's hands (I Cor. 3:6).

Paul tells us that he had some harrowing experiences in Ephesus. When he speaks of having "fought with beasts at Ephesus" (I Cor. 15:32), he may mean that he was actually sent into the arena to take part in some of the contests occasionally held as in the celebration of the festival of Diana on May 25, or he may mean that the mobs he had to meet acted more like wild beasts than men. This is more likely, for he tells us (Rom. 16:3, 4) that

Aquila and Priscilla had risked their own lives to save him. His experiences with the seven sons of Scaeva and the healing performed through handkerchiefs which had touched him, may be explained through the superstition of the Ephesian populace. Remember, these are the people who burned their books of magic, and to whom Paul wrote later, "Walk as children of the light."

CHAPTER XXXII

SOME FAREWELL VISITS

THE THIRD JOURNEY

References for study—

Acts 20:1–38; Rom. 15:24–28.

GILBERT. *Christianity in the Apostolic Age*, pp. 171–73, 181, 182.

STALKER. *Life of St. Paul*, chap. viii. (picture of a Pauline Church).

FARRAR. *Life and Work of St. Paul*, chap. xxxiv and pp. 272–84.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, Vol. II, pp. 90–96; 201–19.

RAMSAY. *St. Paul the Traveller and Roman Citizen*, pp. 283–94.

Suggestions for the teacher.—Though Paul had planned a visitation of the churches of Macedonia, and sent Timothy and another disciple before him in advance of the riot, we know that his own departure was hurried, through the bitterness that had been aroused against him at Ephesus. He doubtless thought he could help the cause most by leaving, since there were others to carry on the work there.

His intentions are set forth in detail in the letter to the Romans, of which we have spoken before, but which was in all probability written from Corinth during the three months spent there at this

time. In it Paul says he plans to spend some time in Rome on his way to Spain, the far-distant province that seemed almost the end of the earth, at that time. But first he must go to Jerusalem, with the collection for the "poor saints" there. In this same chapter of Romans he speaks of Illyricum, which we see by the map is a region lying farther to the northwest than any of the Macedonian cities which Acts mentions. It may have been on this journey that he "preached the gospel" there, or at least carried it to its borders. He felt that the seed had been planted in this part of the world, and seemed anxious to go where no other Christian leaders had been, with the glad message to the great city where the golden milestone marked the "center of the world," and then on to the most distant province at the west.

Chap. viii in Stalker describes a church of Paul's day, and may well be considered in connection with the different congregations which he visited at this time. He says that reading some of Paul's letters enables us to "take the roof off the meeting-house of the Christians" and "see what is going on within." Especially is this so of the letters to the Corinthians. The comparison with our churches will be very striking, as we shall see.

It is Sabbath evening, but of course the heathen city knows of no Sabbath. The day's work at the busy seaport is over, and the streets are thronged with gay revelers intent on a

night of pleasure, for it is the wickedest city of that wicked ancient world. Hundreds of merchants and sailors from foreign parts are lounging about. The gay young Roman, who has come across to this Paris for a bout of dissipation, drives his light chariot through the streets. If it is near the time of the annual games, there are groups of boxers, runners, charioteers, and wrestlers, surrounded by their admirers and discussing their chances of winning the coveted crowns. In the warm genial climate old and young are out of doors enjoying the evening hour, while the sun, going down over the Adriatic, is casting its golden light upon the palaces and temples of the wealthy city.

Meantime the little company of Christians has been gathering from all directions to their place of worship; for it is the hour of their stated assembly. The place of meeting itself does not rise very clearly before our view. But at all events it is no gorgeous temple like those by which it is surrounded; it has not even the pretensions of the neighboring synagogue. It may be a large room in a private house or the wareroom of some Christian merchant cleared for the occasion.

Glance round the benches and look at the faces. You at once discern one marked distinction among them; some have the peculiar facial contour of the Jew, while the rest are Gentiles of various nationalities; and the latter are the majority. But look closer still and you notice another distinction: some wear the ring which denotes that they are free, while others are slaves; and the latter preponderate. Here and there among the Gentile members there is one with the regular features of the born Greek, perhaps shaded with the pale thoughtfulness of the philosopher or distinguished with the self-confidence of wealth; but not many great, not many mighty, not many noble, are there; the majority belong to what in this pretentious city would be reckoned the foolish, the weak, the base, the despised things of this world; they are

slaves, whose ancestors did not breathe the pellucid air of Greece, but roamed in savage hordes on the banks of the Danube or the Don.

But observe one thing besides on all the faces present—the horrible traces of their past life. Yet there has been a change. Another story besides the tale of sin is written on these countenances. They know themselves to be monuments of free grace and dying love.[1]

The letters show that there were factions in the church at Corinth, that they even made a drunken riot of the Lord's Supper at times, and found it hard to leave many of their heathen customs. We must remark their extreme earnestness, which seemed to endow them with the Holy Spirit to a wonderful degree.

A very important object of this round of visits seems to have been the collection which Paul had been arranging for more than two years preceding. The seven men mentioned as his companions on the journey to Jerusalem were evidently chosen as bearers of this offering to the mother church, which had given them such great riches in the gospel of Jesus. Notice the different sections from which they come: Derbe and Lystra in the region of Galatia; in Macedonia, Beroea, Thessalonica, and probably Philippi (represented by Luke though he does not mention himself in that connection); and the two brethren from Asia, one of them, at least, Trophimus, an Ephesian (Acts 21:29).

[1]Stalker, *op. cit.*, chap. viii.

Achaia (Corinth) seems to have no representative unless indeed Paul himself had been commissioned to represent them, in token of the cordial understanding now at length restored between him and the Corinthians. It may have been the money in large part which caused the Jews to lie in wait for them, so that they changed their course and went back through the cities of Macedonia, which Paul probably thought he had visited for the last time.

Notice the "we" again in the narrative of the Acts, showing that Luke joined him at Philippi; also that when Luke is present, we have fuller details of what happened. The Passover there and the Lord's Supper at Troas are interesting incidents. Who of the prophets stretched himself upon a boy's body and restored him to life? (See II Kings 4:34). The five days' sail shows that the weather must have been stormy, as they crossed the first time in two days. Why Paul went on foot the twenty miles to Assos we do not know, unless it was because some of the people of Troas wanted to go with him part of the way, and so see a little more of him.

Note the different islands mentioned by Luke on their way, at which they stopped for the night, as was necessary for small boats. It has been suggested that the stop at Miletus was for a cargo and may have lasted several days, thus offering Paul an opportunity of sending for the elders of the church

at Ephesus. There are preserved for us a number of farewells of the world's leaders, but none more beautiful than this of Paul to the elders of Ephesus, when he reminds them of his humble and loving service among them, warns them of perils to come, and enjoins them to "feed the church of God," as he had taught them to do. Its future would rest with them; his work was done.

A SURVEY OF THE LAST JOURNEYS:

Acts, chaps. 21–28

The last part of the story of Paul's life is told in the last eight chapters of the Book of Acts, chaps. 21–28. Dr. Burton gives an outline of its events on pp. 27–31 of the *Handbook*, and Robert Bird describes them on pp. 405–500.

Paul's desire to go to Rome was at last to be satisfied, yet in a very different way from that he had planned. This journey to Jerusalem was to be the cause of his going, in God's good time, after a two-years' imprisonment, in which we can now see a purpose. The story naturally divides itself into four parts: (1) the cause, the journey to Jerusalem; (2) the imprisonment at Caesarea; (3) the events of the sea-trip; (4) the experiences in Rome—all that we know of them. To these, we will add a chapter on some of the letters Paul wrote from the Roman prison, and close our book with a general review of the most thrilling of life-stories that can be related of any of earth's heroes. The Last Journeys should be added to the outline map, marked by the line of crosses.

For *illustrative material* we have Doré's picture, "St. Paul Rescued from the Multitude," "St. Paul's Bay" at Malta, and also two views of Rome—"The

Appian Way" on which Paul would approach Rome, and the cloisters of the Church of St. Paul Outside the Walls, in which tradition says his body is buried.

The *central thought* of the Fourth Journey is of course that of the "memory verse," taken from the second letter to Timothy (4:7). Whether or not this was the last journey is not an important matter for us. There is a wealth of dramatic material in the story as given by Luke, and the quite sufficient amount of information that has come down to us of the revolting reign of Nero gives a dark and lurid background against which the crowning of the great hero and those who suffered death with him stands out as a brilliant spot of light.

Suggestions to the teacher.—In his home-work the pupil has not been asked to read the entire story of the concluding chapters at one time, as it is one of greater detail than is given of the preceding journeys. Also the dramatic effect in the case of the shipwreck in particular will be greater upon the first reading. The class may therefore pass on with a slight verbal introduction to the story of Paul's last visit to Jerusalem which is closely connected with what has preceded.

CHAPTER XXXIII

A FINAL VISIT TO JERUSALEM

References for study—

Acts, chaps. 21–23.

GILBERT. *Christianity in the Apostolic Age*, chaps. xix, xx.

STALKER. *Life of St. Paul*, pp. 147–54.

FARRAR. *Life and Work of St. Paul*, pp. 284–361.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, pp. 219–71.

RAMSAY. *St. Paul the Traveller and Roman Citizen*, pp. 293–313.

Suggestions to the teacher.—Thus Paul started for Jerusalem, with many apprehensions of what might befall him. And his fears were by no means groundless. Yet he was concerned only to do his work to the full. The ship's course would lead them within sight of Patmos, the lonely island to which John was afterward banished. One night was spent in harbor at Rhodes, where once stood the great Colossus — another of the Seven Wonders of the World. This gigantic figure of a man, made of bronze, originally 105 feet high, stood astride the harbor. But at this time, only the two legs were left in place, as an earthquake had leveled the rest of the huge mass to the ground. After they had boarded the large boat at Patara,

Cyprus would be passed on the left, shortly before they sailed into port on the familiar coast of Syria. They stopped at three places this time, and were everywhere met with warnings against going up to Jerusalem, for doubtless the enemies who had planned to take them at Corinth had arrived before them. If not, there would be others. But the fervent appeal of Agabus with his girdle—doubtless the same Agabus who came to Antioch to tell of the famine—and all the other friends, among whom were probably the four daughters of Philip, only caused Paul to declare his readiness "not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

At the season of Pentecost the city would be full of pilgrims, and Mnason of Cyprus took them to his house. The report to the elders on the following day, which must have been an inspiring one indeed, only brought out the stifling narrowness of the Jerusalem brethren. All this serves to emphasize Paul's broadness; he is willing to do anything to aid the cause, and even starts to gratify the Jewish love of ceremonial, which means nothing to him any longer. Perhaps this action had some connection with the completing of the vow for which he was shorn at Cenchreae.

The three chapters treating of his experiences in Jerusalem give a wonderful picture of the life of the time: the narrow-minded and fanatical

Jews, so jealous of the letter of their religious rites and so unmindful of the spirit, and the iron-handed Romans, with their love of order. The value of Roman citizenship is nowhere better portrayed. God seems to have given this to Paul for a shield. We cannot forget the "chief captain" Lysias, who three times saved his life. The story of the boy, "Paul's sister's son," should be given an important place as showing what a boy can do sometimes better than anyone else.

It has been pointed out that this boy must have belonged to a family of high standing, to have known so much of the plans of the priests. The same "Jews from Asia" seem to have been the instigators of all the trouble. The cries of the multitude must have reminded Paul of the shouts against another who was innocent.

CHAPTER XXXIV

A PRISONER IN CAESAREA

Reference for study—
Acts, chaps. 24–26.

Suggestions to the teacher.—It must have been intensely disappointing to Paul, always eager to preach the gospel, to be shut up in prison with little chance for his chosen work, which no one else could do half so well. Four scenes of especial interest are brought before us in these chapters of Acts: (1) The trial of Paul before Felix, the Roman procurator of Judea. Paul was charged by the Jews from Jerusalem with stirring up insurrection and profaning the temple. These accusations he resolutely denies, but owns that he is a follower of the way of the Nazarenes. Felix, half inclined to favor each party, postpones his decision. (2) Paul's private appearance before Felix and Drusilla. Paul's fearless words about righteousness, judgment, and faith in Jesus, appalled the weak and vicious procurator, and still more disinclined him to condemn Paul. He was not without hope, too, that a bribe might be offered him by Paul or his friends. So Paul's fate was left unsettled, until after two years a new procurator succeeded Felix. (3) Paul's

trial before Festus. The Jews at Jerusalem had not forgotten Paul, and as soon as the new procurator appeared in Jerusalem, brought up his case. So it happened that only two weeks after Festus' arrival in Judea, Paul and his Jewish accusers appear before him. Paul's threefold denial shows what the charges against him must have been. But Festus is at the beginning of his administration, and a good understanding with the Jews of Jerusalem means everything to him. He therefore offers Paul a trial before him at Jerusalem, the very thing the Jews desired. Perhaps Paul remembered Stephen, killed by the Jerusalem mob; doubtless his own narrow escape and the Jewish plot of two years before came to his mind. Jerusalem meant death. But as a Roman citizen, Paul had one recourse: he could appeal to the emperor, and this he did. In making this appeal, we must observe that Paul does not simply save himself from an immediate danger: he puts himself in the way of reaching Rome, and making his message felt there, as he had long wished to do. (4) Paul before Agrippa. The visit of Agrippa II, great grandson of Herod the Great, and king, by Roman appointment, of northern Palestine, was an official courtesy paid to the new procurator of Judea. Probably no pains were spared to make the occasion splendid in every particular. But Festus has the case of Paul upon his mind, and is perplexed to know how to state

the case in forwarding the prisoner to Rome. Finding Agrippa to be well acquainted with Jewish matters, Festus submits the question to him, and Agrippa consents to hear Paul. This hearing is one of the memorable scenes in history. Paul, pale from his long imprisonment, and now showing the weight of years, stands before this brilliant company and tells the story of his life, to glorify the Lord whom he serves. Perhaps in the mind of Agrippa was added to the eloquent plea of the apostle some memory of his father's misdeeds and fate as he exclaims, "With but little persuasion thou wouldst fain make me a Christian." But his half-sarcastic words expressed no real conviction.

Caesarea was a typical Roman town, which had been architecturally beautified by Herod, the builder. Here too Herod Agrippa I had died, some fifteen years before. Here Paul had visited Philip, and Peter had baptized the family of Cornelius. It might be well to ask some pupil to report regarding the city, from the Bible Dictionary article. The accession of Festus, between 58 and 60, furnishes one of the few dates of which we can be tolerably sure, in the story of Paul. Festus, though worthier than Felix, was probably like him, a freedman. Paul's Caesarean experiences give a fairly representative picture of Roman provincial administration in the times of Nero.

It would be interesting if we could know what

was uppermost in Paul's mind in those trying days at Caesarea. Was it his indomitable ambition to go to Rome? Was it his yearning desire for vindication at the hands of his own people, rather than Caesar the stranger? Or after perils and hardships innumerable did he look forward with eagerness to his earthly release and a closer union with the Master whom he had so bravely served?

CHAPTER XXXV

THE LONG VOYAGE TO ROME

References for study—

Acts, chap. 27.

GILBERT. *Christianity in the Apostolic Age*, chap. xxi.

FARRAR. *Life and Work of St. Paul*, pp. 362–89.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul* chap. xxiii.

RAMSAY. *St. Paul the Traveller and Roman Citizen*, chap. xiv.

Bible Dictionary, articles "Crete" and "Malta."

WALLACE, *Ben Hur;* description of the shipwreck in Book I.

Suggestions to the teacher.—This should be one of the most interesting of chapters for the pupil. It is a series of incidents, from the stops at Sidon where the veteran teacher was allowed to visit the church, to the shipwreck on the island of Melita.

Let the class mention other shipwrecks. The one in *Ben Hur* will help to make the experience realistic. Paul says he had been shipwrecked three times before this (II Cor. 11:25). His knowledge of the sea is shown to have been great. This and his calmness made him the master of the situation, though a prisoner with a guard of Roman soldiers. Again God seemed to speak to him and assure him that all should be saved. But notice that Paul did not settle back on this assurance, but

was awake at midnight and on hand to discover the plot of the sailors to save themselves. The season of the equinox is shown by the "fast" falling in the latter part of September as estimated for that year.

There are two islands specially mentioned in the narrative: Crete, where they planned to spend the winter, intending only to sail from Fair Havens to Phoenix which had a better harbor: and the island of Malta, which has been generally accepted as the scene of the landing from the shipwrecked vessel. Luke's detailed description conforms exactly to the distance and conditions there. Crete we remember as the site of the famous Labyrinth of Greek mythology, where lived the Minotaur which devoured seven young men and seven maidens which were sent by the Greeks every nine years, until it was killed by Theseus. There seem to have been many Jews there from the several references to Cretans in the New Testament, and Titus, of whom we know but little, seems later to have been put in charge there.[1] From Paul's letter to him it appears that the apostle visited the Cretan churches later on. This is one of the things which leads us to believe that he may have been acquitted on the first trial before Caesar, and spent some time in the East again. Yet some feel doubt as to the genuineness of this and the other letters which allude to his experiences subsequent to those with which the Book of the Acts closes.

[1] See letter to Titus.

Paul's winter in Malta introduced the gospel there. St. Paul's Bay is still shown on the north coast of Malta, which now belongs to the British Empire. In the Middle Ages, the island was famous as the headquarters of the Knights of St. John, who perpetuated the religion which Paul introduced at this time, wearing the Maltese Cross and ministering to pilgrims on their way to the Holy Sepulcher.

Point out that the course of the "Castor and Pollux" was through the Straits of Messina, which have been so changed by earthquake recently. Reggio, the ancient Rhegium, has been almost entirely destroyed. The seven days spent with the brethren at Puteoli, near Naples, were passed not far from Herculaneum and Pompeii, which were to be buried by the eruption of Vesuvius only about twenty years later.

The picture shows the Appian Way, the "queen of roads," over which Paul passed toward Rome, and on which the Roman Christians came to meet him. Passing along this road today, as do most visitors to Rome, one may look upon some of the same sights that met the eyes of the apostle—the straggling skeleton of the huge aqueduct that then supplied Rome with water, and some of the very tombs that stood there that day, among them that of Cecilia Metella, the chief of the many which lined the famous thoroughfare.

CHAPTER XXXVI

PAUL IMPRISONED IN CAESAR'S CITY

References for study—

Acts, chap. 28.

GILBERT. *Christianity in the Apostolic Age*, chap. xxii.

FARRAR. *Life and Work of St. Paul*, chap. xlv.

RAMSAY. *St. Paul the Traveller and Roman Citizen*, chap. xv.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, chaps. xxiv, xxvi, xxvii.

SIENKIEWICZ. *Quo Vadis.*

Suggestions to the teacher.—We have seen the "ambassador in bonds," approaching the world's capital, gladdened and encouraged by the greeting of the brethren who came to meet him. Surely no one who ever entered its gates was more truly on the King's business. "For the hope of Israel" was he "bound with a chain," and his "bonds in Christ" were "manifest in all the palace." The two-years' imprisonment saved him from the distress of witnessing much that was going on in the wicked city, and in no other way could his message have reached the royal household so directly as through the soldier who expressed Rome's power.

Two facts are given in Acts regarding Paul's sojourn in Rome. He lived in a lodging of his own for "two whole years, and received all that came in

unto him, preaching and teaching, no man forbidding him;" and thither the Jews of Rome came twice to see him. There has been some conjecture as to where this lodging of Paul's was. It seems probable that it was near the barracks, on the north side of the city, so that his guard could be readily changed. The Jews lived across the Tiber, in a section by themselves, much like the Chinese in San Francisco, and it would have been very inconvenient to have had him so far away from the military headquarters. Not a great way from the barracks the traveler today is shown the church of St. Pudenziana, said to stand where stood the house of Pudens, an influential Roman Christian, who is mentioned by Paul in one of his letters (II Tim. 4:21).

We are led to believe from some things Paul tells us in his later letters, that he was free again for a time, and later rearrested, probably under the terrible persecution of the Christians under Nero, of which history tells us.

We read that the Jews "agreed not among themselves," when Paul talked with them, converting his lodging into a synagogue for a time and quoting to them from the prophets in confirmation of his message and its reception. Here, as elsewhere, "some believed, and some believed not, the things which were spoken." The Jews were generally regarded unfavorably, and especially the Christians, who were not clearly distinguished from the worship-

ers in the synagogues. The fact that they should be blamed for the great fire in Rome was, of course, only a subterfuge—but someone must be blamed, and they were convenient victims, who showed themselves well worthy the martyr's crown. *Quo Vadis* gives a striking picture of their position and their meetings in graveyards on the edge of the city, and the catacombs, which have been visited by so many thousands, show how they finally gathered underground, out on the Appian Way. Tacitus' account of the burning of Christians, to illuminate the royal gardens, is a terrible example of their sufferings. The youthful ruler Nero, coming to power at seventeen, foolishly displaying his imagined powers as poet and singer, fawned upon by dissolute favorites, the murderer of his rival Britannicus and his own mother Agrippina, and finally a madman, dying the death of a hunted beast in a hut outside the city—all this is told us by Sienkiewicz and others. Some have liked to feel that the philosopher Seneca, who for a time was Nero's adviser, made the acquaintance of Paul and was influenced by him, but this seems improbable, as there is nothing in his writings to indicate it.

As Paul stood before Nero's representative for trial, he tells us in the last letter to Timothy that his friends deserted him, but Jesus was nearer than ever before. "With joy" did he "finish his course," and however he met his death, it was an

eloquent witness to his faith in God and his Heavenly Friend.

Tradition tells us he was beheaded, and a great church stands on the spot where his body is said to have been buried. We have a picture of the beautiful cloister in this Church of St. Paul's Outside the Walls, where there is a long line of medallions of all the popes. Near this church is the ancient pyramid of Cestius, which must have looked upon the scene, and not far distant another church, called the Church of the Three Fountains, where one of the numerous absurd stories, with which the relics of Rome abound, tell us that these three springs of water gushed forth where the head of the apostle touched the ground. This is, of course, only the way of these superstitious souls, to testify to the divine in the life of that wonderful spirit which could exclaim, in his last moments, the deathless words chosen for the "memory verse" for this chapter—II Tim. 4:7. It is quite clear that it was the heroic life and burning words of the Apostle to the Gentiles that inspired such a hymn as "Fight the Good Fight." Ask the class to point out the allusions to Paul's life or letters, which are to be found in the hymn—such as the picture in the first verse, "Run the straight race," "Thy joy and crown eternally," "Christ is the path, and Christ the prize."

CHAPTER XXXVII

SOME OF PAUL'S LAST MESSAGES

References for study—

Col., chap. 4, and Philemon.

BURTON. *Handbook*, pp. 83–85.

GILBERT. *Christianity in the Apostolic Age*, pp. 210, 211.

FARRAR. *Life and Work of St. Paul*, chaps. xlviii–lii.

CONYBEARE AND HOWSON. *Life and Epistles of St. Paul*, chap. xxv.

WRIGHT. *Cities of Paul*, chap. vii, "Colossae, the City of the Slave."

BECKER. *Gallus;* for the life of a Roman slave.

Suggestions to the teacher.—It was during the long Roman imprisonment, that the "lion-hearted traveler and tender teacher" gave to the world some of its most priceless treasures in the letters that he sent out to his friends. We find five of these that have come down to us, that were written at this time (see chap. xxx). They tell us of several visitors who came to see him in his confinement. Again the faithful friends in Philippi send him a gift, and by the bearer, Epaphroditus, he returns his thanks and the letter to the Philippians, of which we have spoken before (chap. xxvi). Of another we shall speak in particular.

In several of these letters there are allusions to

the soldier to whom Paul was bound. Many rough guardsmen must have profited by such companionship and spread the word of this strange "ambassador" among those that were "of Caesar's household." In such condition he wrote the stirring passage inspired by the Roman soldiery, sent to the Ephesians, which was memorized in the chapter on the Romans in Tarsus (chap. v).

Rome was a city of contrasts. On one hand were the very wealthy and luxury-loving, recklessly extravagant in their entertainments; on the other, a horde of human souls who lived on the largess of the leaders or served them as their slaves. Yet the message that Paul bore was equally for both.

One of the most interesting of stories is that of a slave who came to Paul in the Roman prison, and his master Philemon. This is told in the letter to Philemon, which was carried to him by that slave Onesimus. It has been spoken of as "a model of tact, of sympathy, and of high moral nobleness." Onesimus was a runaway from Colossae, one of the cities near Ephesus, where Philemon lived. The Colossian church met in his house. The slave Paul speaks of as a "brother beloved," and entreats his master to receive him as such.

What a new gospel of freedom is set forth in this short letter! There is none outside the pale of God's love—his message is for all, even the least. This man was not only a slave—a mere possession—

but a thief and a runaway. Yet "for love's sake," "Paul the aged" begs his restoration, calls the slave "my son—begotten in my bonds," and asks that what Onesimus owes be set down against Paul as his parent. It has taken centuries for America to reach unto the plane which this spirit denotes. This seems a foreshadowing of the new system of legislation just coming among us, which recognizes the state as the parent of the child, and is working toward the time when all children in morals as well as age and mentality, will be treated in the same fashion. Then will religion be translated into life.

GEN. THEO. SEMINARY
LIBRARY
NEW YORK

CHAPTER XXXVIII

FINAL REVIEW

The final review has been arranged in the form of a table, in which Paul's various experiences are grouped about different cities. This will afford variety, and answer the purpose of recalling the story. For example, the answer to 1 would be Tarsus, the birthplace of Paul.

A general question is added, which allows an expression of the pupil's own feeling. One trait, which is perhaps the most noticeable, is the intense earnestness of Paul. He never did anything in a half-hearted manner. A second suggestion might well be his breadth of view. His world, like God's world, took in all his human brethren—none were left outside. This is a truth so simple that a child can grasp it, and fundamental in the great apostle's teaching. Someone has said that a man may be a citizen of his own small town, he may become a citizen of his state, or his interests may extend to the nation in which he lives. But few become citizens of the world. Paul's real citizenship was of this sort. He even went on to say to the Philippians, "Our citizenship is in heaven." For his eager spirit could not rest until the kingdoms of the world should become "the kingdom of our Lord and of his Christ."

CONSTRUCTIVE BIBLE STUDIES

Kindergarten Series

The Sunday Kindergarten: Game, Gift, and Story. By CARRIE S. FERRIS. Teacher's manual, $1.25 net; postpaid $1.40. Pupil's material: Permanent, $1.00 net, postage extra; Temporary, 35 cents net, postage extra.

Elementary Series

Grades I-VIII

Child Religion in Song and Story. (The Child in His World.) By GEORGIA L. CHAMBERLIN AND MARY ROOT KERN. Teacher's manual, $1.25 net; postpaid $1.39. Sunday Story Reminders, for the pupil, 40 cents net; postpaid 45 cents.

Child Religion in Song and Story. (Walks with Jesus in His Home Country.) By GEORGIA L. CHAMBERLIN AND MARY ROOT KERN. Teacher's manual, $1 25 net; postpaid $1.40. Pupil's Reminders, 40 cents net; postpaid 45 cents.

Introduction to the Bible for Teachers of Children. By GEORGIA L. CHAMBERLIN. Teacher's manual, $1.00 net; postpaid $1.10. Pupils notebook, 25 cents net; postpaid 29 cents.

The Life of Jesus. By HERBERT W. GATES. Teacher's manual, 75 cents net; postpaid 83 cents. Pupil's notebook, 50 cents net; postpaid 58 cents.

Paul of Tarsus. By LOUISE WARREN ATKINSON. Teacher's manual, $1.00 net; postpaid $1.10. Pupil's notebook, 50 cents net; postpaid 59 cents. Pupil's home-work book, 25 cents net; postpaid 28 cents.

Heroes of Israel. By THEODORE G. SOARES. Pupil's textbook, $1.00 net; postpaid $1.13. Teacher's manual, $1.00 net; postage extra.

Studies in the Gospel according to Mark. By ERNEST D. BURTON. Pupil's textbook, $1.00 net; postpaid $1.12.

Studies in the First Book of Samuel. By HERBERT L. WILLETT. Pupil's textbook, $1.00 net; postpaid $1.13.

Secondary Series

High School Grades

Life of Christ. By ISAAC B. BURGESS. Pupil's textbook, $1.00 net; postpaid $1.12. Pupil's notebook, 25 cents net; postage extra.

The Hebrew Prophets or Patriots and Leaders of Israel. By GEORGIA LOUISE CHAMBERLIN. Pupil's textbook, $1.00 net; postpaid $1.12. Teacher's manual (announcement of price later).

A Short History of Christianity in the Apostolic Age. By GEORGE H. GILBERT. Pupil's textbook, $1.00 net; postpaid $1.12.

Published by

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILLINOIS

CONSTRUCTIVE BIBLE STUDIES

Adult Series

Christianity and Its Bible. By HENRY F. WARING. $1.00 net; postpaid $1.12.

Great Men of the Christian Church. By WILLISTON WALKER. $1.25 net; postpaid $1.37.

Social Duties. By CHARLES RICHMOND HENDERSON. $1.25 net; postpaid $1.37.

A Handbook of the Life of the Apostle Paul. By ERNEST D. BURTON. 50 cents net; postpaid 54 cents.

A Short Introduction to the Gospels. By ERNEST D. BURTON. $1.00 net; postpaid $1.07.

The Life of Christ. By ERNEST D. BURTON AND SHAILER MATHEWS. $1.00 net, postpaid $1.14.

A Short History of Christianity in the Apostolic Age. By GEORGE H. GILBERT. $1.00 net; postpaid $1.14.

The Priestly Element in the Old Testament. By WILLIAM R. HARPER. $1.00 net; postpaid $1.12.

The Prophetic Element in the Old Testament. By WILLIAM R. HARPER. $1.00 net; postpaid $1.10.

American Institute of Sacred Literature Series

The Life of the Christ. By ERNEST D. BURTON. 50 cents net; postpaid 54 cents.

The Foreshadowings of the Christ. By WILLIAM R. HARPER. 50 cents net; postpaid 54 cents.

The Founding of the Christian Church. By ERNEST D. BURTON. 50 cents net; postpaid 54 cents.

The Work of the Old Testament Sages. By WILLIAM R. HARPER. 50 cents net; postpaid 54 cents.

The Work of the Old Testament Priests. By WILLIAM R. HARPER. 50 cents net; postpaid 54 cents.

The Social and Ethical Teachings of Jesus. By SHAILER MATHEWS. 50 cents net; postpaid 54 cents.

The Universal Element in the Psalter. By JOHN M. P. SMITH AND GEORGIA L. CHAMBERLIN. 50 cents net; postpaid 53 cents.

The Book of Job, or the Problem of Human Suffering. By WILLIAM R. HARPER. 25 cents net; postpaid 27 cents.

The Four Letters of Paul. By ERNEST D. BURTON. 25 cents net; postpaid 27 cents.

The Origin and Religious Teaching of the Old Testament Books. By GEORGIA L. CHAMBERLIN. 50 cents net; postpaid 54 cents.

Published by

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILLINOIS

55653
Atkinson, L. W.
225.57 Q
A+5
v.2
Story of Paul of Tarsus.

225.57 Q 55653 O
A+5
v.2

GENERAL THEOLOGICAL SEMINARY
00057514